

# America

NATIONAL CATHOLIC WEEKLY REVIEW

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April 2, 1955

Vol. 93 Number 1

## Italy's needs and hopes

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ROBERT F. DRINAN

## Is dividend income really taxed twice?

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JOHN G. McQUAID

## Vocations for the "purposeless single"

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KATHLEEN RUTHERFORD

### EDITORIALS

Can we avoid war?

Aid for Asia

Comics, obscenity and the press

Meaning of Holy Week

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*Book Reviews • The Word • Theatre • Films • Correspondence*

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## ITALY'S VANONI AND CARROLL-ABBING

Probably owing to an overdose of news about recurrent political crises in Western Europe, the American public gets the idea that a country like Italy is on the skids. For this reason we are happy to publish "Italy's needs and hopes" by Rev. Robert F. Drinan, S.J., sent us from Florence in time to coincide with the visit to our shores of Mario Scelba, Italy's Christian Democrat Prime Minister. Both his visit and the article afford us an occasion to call attention to more permanent—and more hopeful—phases of Italian life than those which the secular press features.

It is only by accident, for example, that one runs across an account of the Vanoni plan, which has been described as "the boldest program for economic reform ever drafted in Western Europe." Named after Italy's Director of the Budget, the Vanoni plan looks to a huge long-range national investment of about \$56 billion. It is said to be held in high regard by world economic experts, who usually keep their fingers crossed when asked to evaluate ambitious programs for the reform of national economies. One of the daring phases of the Vanoni plan is that it provides for giving jobs to Italy's 4 million "excess" population, instead of finding ways of siphoning it off.

On an incomparably smaller scale, of course, but representing a very reassuring will to tackle social problems "at the grass roots" is Msgr. Carroll-Abbing's continually expanding project known as Boys' Towns of Italy. (The American branch of this movement, incorporated as a nonprofit organization, has its office at 29 Broadway, New York 6, where Miss Rosalie Rubino, executive vice-president, is in charge.)

Msgr. John Patrick Carroll-Abbing, an Irish priest now completing 25 years of apostolic enterprise in Italy, had a chance to tell his story to 1,150 guests at a truly inspiring Boys' Towns of Italy dinner-meeting in the Starlight Room of the Waldorf on March 19. He now directs 8 Boys' Towns in Italy, plus one Girls' Town and the new Connecticut building, erected by means of funds collected in that State (AM. 12/25/54), which houses a psychiatric center at the Colonacce on the outskirts of Rome. Boys' Towns of Italy also conducts 28 day-nursery centers.

Through this Christlike work, some 22,000 otherwise homeless Italian lads have already been given "A Chance in Life"—BTI's motto. (The Monsignor's 1952 book was called *A Chance to Live*.) Over 8,000 more are now receiving a loving, Christian rearing and practical training in the skills and qualities of responsible, democratic leadership. The first "graduates" are now taking their places as dependable and resourceful young workers in an Italy which is seeking a better way of life.

At the Waldorf, Italian Ambassador Manlio Brosio and Governor Ribicoff of Connecticut paid tribute to the guest of honor. Boys' Town of Italy is indeed God's work, well worthy of support by all men of good will.

## CURRENT COMMENT

### U. S. impresses South African bishop

We are used to hearing foreign visitors interested in interracial justice complain about certain types of racial injustice they encounter in the United States. It is therefore heartening when a person like the Negro Catholic Bishop of Leribe, British protectorate within the confines of the Union of South Africa, is much cheered by the way white and colored Americans get along together. On March 20, Most Rev. Emmanuel Mabathoana, O. M. I., addressed a Communion breakfast held at the City Hall Division of Fordham University under the sponsorship of three Catholic groups working for interracial justice. Wherever he traveled in several of our States, declared His Excellency, he was deeply impressed by seeing "whites and Negroes mingling in a spirit of friendship, kindness and cooperation." In his homeland, the harmful consequences to the Church's mission work certain to follow from the present white-supremacy policy of the Nationalist Government deeply disturb Bishop Mabathoana. He compared racial tensions to a bodily illness. "In your country," he observed, "you have striven manfully and in a Christlike manner to cure it. As I have seen with my own eyes, you are achieving blessed results." This judgment of an exceptionally well-qualified foreign observer is the kind of thing, we feel sure, that the new National Committee for an Adequate Overseas U. S. Information Service (AM. 3/12, p. 607) will want to see publicized throughout the world. It would go a long way toward correcting the distortions of American life which, as Cardinal Spellman recently warned, are being widely propagated by Communists and those whom they have skilfully misled.

### Foster parents transcend racial differences

One of the most Christlike expressions of Christian love is for a Christian family, out of religious motives, to share its home with a child of obviously different racial origin from his hosts. This is what foster parents are now doing in metropolitan New York. By 1949 the number of homeless Puerto Rican children had grown into an acute social problem. New York Catholic Charities therefore turned to the Cardinal's Campaign for Foster Homes with the hope that enough Puerto Rican families could be found to provide acceptable placement for these children. The reasons for trying to place the children in their own

kind of cultural environment are obvious. However, for other reasons, not enough Puerto Rican homes could be found. The only solution was to overleap racial considerations and ask non-Puerto Ricans to help. Their response has been most edifying. According to William E. Gill, assistant to the director of the campaign:

Many of our Catholic foster parents are responding in a splendid way to the Law of Love with regard to the homeless Puerto Rican children of New York. This is demonstrated in the fact that 467 of the 541 Puerto Rican children who have been placed in foster homes by the Catholic Home Bureau and the New York Foundling Hospital are with families of non-Spanish backgrounds. It is interesting to note that these people are descendants of "minority groups" that experienced their own difficulties in gaining acceptance here.

Our Lord will surely bless such genuinely Christian foster parents.

### **Social accent in Boston retreats**

Archbishop Cushing of Boston is strongly accentuating the social purpose of closed week-end retreats. In an address commemorating the Passionist centennial at St. Gabriel's Monastery in Brighton, Mass., three years ago His Excellency declared:

It is not sufficient for you to enjoy spiritual luxury in the cloistered halls of retreats. You must also prepare for an active apostolate. Through prayer and contemplation, you must get inspiration for changing the world.

To be successful, your apostolate must be organized, intelligent and well-informed. This calls for trained leadership. It requires an adult educational program sponsored by the Laymen's Retreat League. Paul of the Cross charges you, his adopted spiritual sons of the Lay Retreat Movement, to apply your spiritual inheritance through a systematic study of social questions and Christian apologetics.

Speaking before the Serra Club of Boston on Feb. 10, Arthur D. Cronin, Boston businessman who has been a member of the St. Gabriel's Laymen Retreat League for over 30 years, spelled out the dimensions of this challenge and practical ways of preparing to meet it. He recalled that at the very first meeting of the National Association of Lay Retreatants at Malvern,

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Pa., back in 1911, the closed-retreat movement was envisaged as including among its objectives, "The inauguration of the practice of systematic study by Catholic laymen of social subjects and Christian apologetics."

### **... "How-to" suggestions**

In addition to the spiritual preparation of closed retreats, Mr. Cronin outlined how Boston laymen can prepare for the lay apostolate of 1955. He urged Boston laymen to read the *Pilot*, their courageous and ably edited diocesan weekly, *AMERICA*, the *Catholic Mind*, the *Commonweal*, "which, although frequently the subject of some controversy, serves a useful purpose in that nothing stimulates sound, constructive thinking as does controversy," and *Social Order*. He named the kind of books to read for information about the social teaching of the Church, such as those by Rev. John S. Cronin, S.S. Fortunately, he was also able to point to very effective training centers for social action in the Archdiocese of Boston, e.g., the Labor-Management Guild, directed by Rev. Mortimer Gavin, S.J., the Diocesan Labor Guild, directed by Rev. Francis McDonnell, the Workers' Retreats conducted by the Murphy brothers, Rev. Edward and Paul, S.J., St. Gabriel's new School of Social Action and its several offshoots. The Holy Father has incessantly exhorted Catholic laymen to carry their religion into all walks of life. Hence the fruition of the closed-retreat movement should be looked for in the multiplication of zealous volunteers for all forms of the lay apostolate.

### **Capital gains tax under fire**

Wall Street seems persuaded that if stock prices have gone too high, one of the main reasons is the capital-gains tax. According to some of the expert testimony before the Fulbright subcommittee's probe of the securities markets, the 25-per-cent tax on capital gains has inhibited investors from selling stocks in which they have a profit. As a result, buyers have outnumbered sellers. Demand, especially for the "blue chips," has exceeded supply. The inevitable consequence, say the experts, has been a rise in prices. On Feb. 28, however, the N. Y. Stock Exchange released the results of its latest poll of public opinion about the market. One of the questions dealt with the effect of Federal taxes on the investment decisions of stock owners. To the surprise of the Exchange, nearly half the investors in the upper-income brackets answered that taxes have no effect on their investment decisions. Less than a third thought they did have a great effect. To reconcile these findings with the Street's persuasion about the effect of the capital-gains tax on stock prices may be entirely possible, but until the reconciliation has been made, Congress might wisely defer a decision on capital gains. Nor is that the only reason for proceeding cautiously. Secretary of the Treasury Humphrey told the Fulbright group on March 15 that it would be unwise to widen the dis-

parity between the capital-gains tax and the higher rates of the income tax. To do so would strengthen the trend among executives to "manipulate themselves into a capital-gains operation instead of a current-income operation." Secretary Humphrey, who is himself a big-businessman, seems none too happy about this trend.

### **Senator Byrd kills the road program**

Under attack from the time it was broached at the 1954 Governors' Conference, the President's ten-year, \$101-billion highway program expired quietly on March 18 in the presence of a Senate subcommittee on public roads. The witness whose testimony gave it the *coup de grâce*, Sen. Harry F. Byrd of Virginia, was the same who only a few days before had saved Mr. Eisenhower from defeat on the 1955 tax bill. For that performance Mr. Byrd was personally thanked by the President. Though he will not be similarly thanked for killing the highway bill, the powerful chairman of the Senate Finance Committee has acted consistently throughout. He broke with his fellow Democrats over the tax bill because he has never wavered in his economically outmoded belief that a balanced budget is the beginning and end of fiscal wisdom. He broke with the President over the highway bill for substantially the same reason. Mr. Eisenhower's program for the interstate network alone would have cost the Government \$21 billion, plus \$11.5 billion in interest. The fact that the Administration proposed to finance this expenditure by a bond issue outside the budget left the Virginia Senator cold. "Financial legerdemain," he snorted before the public-roads subcommittee. The proposal was "incapable of honest Federal bookkeeping and accounting." Furthermore, Mr. Byrd added, the plan to have the Federal Government assume responsibility for the entire interstate network would give Washington dictatorial control over 40,000 miles of roads. In Mr. Byrd's book, that would violate the Administration's often reiterated policy of de-emphasizing the role of the Federal Government in favor of State and local governments.

### **Voice of secularistic scientism in Unesco**

Auguste Comte's 19th-century variety of atheism gets a new lease on life in the March issue of the *Bulletin* of the Atomic Scientists. In an article entitled "Who? Why? How?" Pierre Auger, director of the Natural Sciences Department of Unesco, sings a Comtean paean to science and the scientific method. The eras in which men sought *who* was responsible for the world (theology) and *why* the universe operates as it does (metaphysics), he is sure, have passed. The scientific era has begun, says M. Auger. Mankind no longer seeks to assign *responsibility* for, or *justification* of, the sequences of observed phenomena. Today man simply puts *order* into these sequences and so becomes master of his destiny. "It is appalling," declares the Unesco scientist, "to estimate

how much energy, thought, time, suffering and material means has been wasted on the illusory search for 'who and why.'" In the same issue, Dr. Reinhold Niebuhr, dean of the faculty at New York's Union Theological Seminary, answers M. Auger. In "Limitations of the Scientific Method," he concedes the triumphs of the physical scientists in the realm of nature. But he points out that Comte was wrong, and has been shown to be wrong, where he assumed that the scientific method could be extended to man himself and to human history. This notion Dr. Niebuhr calls "one of the pathetic illusions of our culture . . . propagated more assiduously by the social than by the natural scientists." History is the result of the free actions of men. Man, with his freedom, cannot be "managed" in the way that nature is manipulated. Dr. Auger's article is the sort of thing which exposes Unesco to valid criticism.

### **Capitol prayer room**

The significance of the little (17 feet square) prayer-and-meditation room just finished in the Capitol building in no small measure lies in its symbolism. The Congress of the United States, at this time of world crisis, has given architectural embodiment, far more persuasive than fleeting words or even *ad hoc* legislation, to its conviction that American democracy is of God. Rep. Brooks Hays of Arkansas and Sen. Mike Monroney of Oklahoma last year sponsored the congressional resolution authorizing the use of public space and public funds for the Capitol's prayer room. The window, the gift of Californians, depicts George Washington kneeling in prayer. In his "Circular [Letter] to the States," literally an *encyclical* written at his headquarters, at Newburgh, N. Y., on June 8, 1783, when the Revolution's guns had stilled, the Father of his Country commended to his fellow countrymen of that "critical period" the "charity, humility and pacific temper of mind, which were the Characteristics of the Divine Author of our blessed Religion . . ." This was a clear profession of the general's belief in the divinity of Jesus Christ. An "undenominational" prayer room is not, in itself, an ideal. But one in which the Holy Scriptures, containing so much of divine revelation, lie open on the altar is an invitation to communion with the One, True God, and a symbol of our national acknowledgment of His sovereignty over us, made explicit in the inscription: "This Nation Under God." Messrs. Monroney and Hays have put the American people in their debt.

### **Largest U. S. Catholic Colleges**

With some trepidation for fear of being "bad at figures" and sincere thanks to the registrars who graciously supplied the statistics, we hereby present the standings of the six largest non-Jesuit U. S. Catholic universities. This is to round out the statistics we gave some time ago on Jesuit institutions (1/29, p. 437):

### Full-Time Enrolments

University of Notre Dame.....	5,406
St. John's University (Brooklyn).....	3,377
Seton Hall University (South Orange, N.J.)	2,656
Catholic University .....	2,247
University of Dayton.....	2,151
Duquesne University (Pittsburgh).....	2,090

### Full- and Part-Time Enrolments

De Paul University (Chicago).....	7,151
Seton Hall University.....	7,024
St. John's University.....	6,742
University of Notre Dame.....	5,443
Duquesne University .....	3,879
Catholic University .....	3,512

De Paul fell just a bit short on full-time students with 2,005. Dayton, with only 257 part-time students, ranked seventh in the combined totals. We trust that we have not missed any institution which ranks above those mentioned. If we have, we would appreciate being notified.

### Peron persecution

In its latest move against the Catholic Church, the Argentine Government has deprived all religious holy days except Christmas and Good Friday of official status. The decree, issued March 21, allegedly in the interests of the national economy, requires all Government and other public workers to report for work on holy days such as the Epiphany and Corpus Christi. Whatever the economic excuses offered, this decree fits into the pattern of President Juan Perón's systematic drive to eliminate all influence of the Catholic Church on the public life of Argentina. It came just six days after Perón had received over 3,000 telegrams from Catholic associations asking him to rescind new laws permitting divorce and legalizing prostitution. It followed by four days a strongly worded letter, signed by all the archbishops and bishops of Argentina, protesting Government measures, notably the withdrawal of subsidies, which will practically force the closing of many of the country's 1,000 Catholic elementary and secondary schools. These protests were repeated in a pastoral letter issued March 21 by the hierarchy of Argentina which cited the prohibition of religious processions and meetings, discharge of civil servants for religious motives and denial of the use of the radio to Catholic organizations. By the March 21 decree, two major feasts of the Blessed Virgin (the Immaculate Conception and the Assumption) have been cut from the list of national holidays. The anniversary of the death of Eva Perón and the Day of Loyalty to Perón, however, remain national holidays. An unspecified Church-State truce was reported March 23.

### Associates' Contest postponed

The Annual AMERICA'S ASSOCIATES' Social Teaching Contest for College Seniors, which has been conducted in the past two years during the spring term, is this year being postponed to the fall. Their last semester in college is usually a crowded one for seniors. Our hope is that, if conducted earlier in the year, more seniors will participate.

### TRADE-UNION NOTES

The University of Notre Dame's annual Laetare Medal award was doubly notable this year. For the first time since the award was inaugurated (in 1883) to honor a distinguished Catholic layman, the recipient was a labor leader. On March 20, Rev. Theodore M. Hesburgh, C.S.C., president of Notre Dame, announced that the Laetare Medal for 1955 had been awarded to AFL president George Meany. Said Fr. Hesburgh of the 1955 Laetare Medalist:

For more than twenty years, in which he has exercised local, State and national leadership, George Meany has exemplified the ability and integrity of a labor statesman. He has opposed those who would debase the dignity of the working man. With equal vigor he has combated those who would subvert America's free-enterprise system. His substantial contributions to the welfare of workers, to the orderly development of trade unionism and to the fostering of concord among employers and unions, while at the same time remaining steadfast in the tenets of his faith, have prompted the University of Notre Dame to confer upon him the highest honor within its power to bestow on a layman.

Mr. Meany will have little time to bask in the sunshine of his award. On May 20 an international convention of the International Federation of Free Trade Unions will open in Vienna. There AFL and CIO leaders will be carrying the war against communism to one of the enemy's major strongholds. Vienna happens to be the headquarters of the World Federation of Trade Unions—the labor arm of the world-wide Communist conspiracy. Perhaps for this reason the IFFTU is planning to demand at its sessions, held within hearing distance of the Iron Curtain, that the United Nations investigate slave labor in Red China.

It is psychological warfare of this kind that led the N. Y. *Herald Tribune's* military and aviation editor, Ansel E. Talbert, to write recently that U. S. labor's opposition to communism "is helping to firm up this nation's strategic plans."

Nor are Mr. Meany's pressing concerns exclusively international. Every day it becomes clearer that the few remaining Communist-dominated unions here have been ordered to seek a haven in the AFL or CIO. The AFL Butchers, despite Mr. Meany's opposition, have already voted to take in the Fur Workers. The Mine, Mill and Smelter Workers are said to be sounding out the possibilities of affiliation, as are Harry Bridges' West Coast Longshoremen. Recently the decimated Farm Equipment Workers withdrew from the Communist-dominated Electrical Workers (UE) and voted to affiliate with the United Auto Workers. Though not Communist-dominated, the notorious International Longshoremen's Association, which the AFL expelled last year for corruption, is seeking to return by the side door. The Teamsters are seriously considering taking them in. Mr. Meany's fight for clean unionism has only begun. B.L.M.

## WASHINGTON FRONT

The current boom in the stock markets and the accompanying revelations before the Fulbright "study" committee arouse certain interesting and even poignant memories of the late 'twenties. There are some superficial similarities between that time and this. There is the uncontrolled rise of stock prices; there are the same reassuring statements from the White House and Treasury on unlimited future prosperity as we had from Coolidge, Hoover and Mellon; there are the same occasional "shake-outs" by which the weaker speculators are dropped by the wayside.

But there are big differences, too. Since 1932 we have several "built-in stabilizers," e.g., the Securities and Exchange Commission, which controls new stock issues listed on the "boards," and the greatly increased power to limit credit used for speculative purposes given the Federal Reserve Board, now more closely tied to the Government. There exists great confidence that these and other measures will prevent any really runaway market—despite the March 22 "you're-on-your-own" testimony before the Fulbright group of SEC Chairman Ralph Demmler.

Yet there are certain nagging doubts. Everybody knows that stock speculators operate "on margin," that is, they put up only a part of their own money to buy stocks and borrow the rest from brokers or bankers. At one time in 1929 the cash requirement was as low as 10 per cent. The FRB has the power now to raise this requirement to 100 per cent, as it did during a part of the last war. Recently, it raised it from 50 to 60, as a "psychological warning."

It was a warning, indeed, for it indicated that the board suspected too much speculation was going on, and was showing its muscle. Recent figures show about \$3 billion in brokers' loans, not excessive but a sharp rise from last year.

Why the boom? The best answer seems to be that there is a real shortage of stock in comparison to the demand created by optimistic statements by Government officials. Yet, paradoxically, there seems great difficulty in launching new issues (except crazy uranium stocks). Benjamin F. Fairless complained at the Fulbright "study" of his difficulty in getting new money through stocks for U. S. Steel Corp., of which he is chairman.

The shortage may be due in part to the enormous purchases by the great foundations, the diversified investment trusts, the mutual trusts and the labor welfare funds. But these are stabilizing influences. None of them is likely to embark on pure speculation. Yet it seems to me that there is every evidence that too many people look on the stock markets as mere gambling houses, just as they did in the 'twenties.

WILFRID PARSONS

## UNDERSCORINGS

Pope Pius XII on March 23 appointed Msgr. Edmund J. Reilly, pastor of Our Lady of Angels Church, Brooklyn, N. Y., to be Titular Bishop of Nepte and Auxiliary to Archbishop Thomas E. Molloy, Bishop of Brooklyn. Bishop-elect Reilly was born in New York City in 1897 and ordained in 1922. Brooklyn will now have three auxiliary bishops, the others being Bishops Raymond A. Kearney (1934) and John J. Boardman (1952). The diocese, which comprises all of Long Island, has a Catholic population of 1.4 million in a total population of 5.2 million.

► All children attending accredited schools, whether public or non-public, in the Territory of Alaska are entitled to bus transportation under a law enacted by the Territorial legislature, according to an NC report of March 19. The law, introduced as a health and safety measure, was passed by the House 18-6 and by the Senate 12-3. Though urged by opponents of the law to veto it, Governor B. Frank Heintzleman refused to do so. The law notes that

The health of all children is endangered by requiring them to walk long distances to school in inclement weather; and their safety also is endangered in requiring them so to walk to their schools along highways that have no sidewalks.

Sen. Ralph Rivers of Fairbanks in the main argument for the law pointed out that it does not benefit schools or churches, but parents and children.

► Msgr. Peter P. Tuohy of the Archdiocese of Boston has been appointed by the Sacred Congregation for the Oriental Church to be national secretary in this country of the Catholic Near East Welfare Association. The appointment was announced March 16 by His Eminence Francis Cardinal Spellman. Ordained in 1938, Msgr. Tuohy in 1952 joined the Near East headquarters in New York as assistant secretary. He now succeeds Msgr. Thomas J. McMahon of New York, who resigned recently for reasons of health.

► Mass is offered in the two General Electric plants at Lynn, near Boston, at noon every Wednesday during Lent, according to *Public Relations News* for March 14. Protestant services are held Thursdays.

► The Vicariate Apostolic of Finland has been raised to the rank of a diocese, according to a March 19 NC dispatch from Helsinki. Named as first Bishop of Helsinki was Most Rev. William Cobben of the Congregation of the Sacred Heart. Bishop Cobben was born in Reormond, Holland, in 1897, ordained in 1924, appointed Vicar Apostolic of Finland in 1933 and consecrated bishop in 1934. The creation of the new diocese coincides with the celebration of the 800th anniversary of the introduction of Christianity into Finland (AM. 2/12, p. 493). The diocese has 2,107 Catholics in a population of 4.1 million. C.K.

## Can we avoid war?

The public question overshadowing all others in 1955 is this: can the United States avoid war with Red China? Sen. John Sparkman of Alabama is reliably reported to have said privately:

It looks very much like we are headed for war in the Far East. Everything happening both out there and around here indicates that. And I fear it will come sooner than most of us think.

The grim truth is that, two months after President Eisenhower alerted the American people to the grave danger of war with Red China in his special message to Congress on the Formosan question, the danger of war has become more, not less, acute. Since then Peiping has, in Secretary Dulles' phrase, "contemptuously rejected" an invitation, concurred in by the United States, to use the good offices of the United Nations to discuss a cease-fire.

Secretary Dulles has meanwhile returned from his swing around the Far East, occasioned by the Bangkok Conference. He came back, he confesses, "with a sense of deep concern." The Chinese Communists, aglow with their success on the Chinese mainland, in Korea and in Indo-China, feel a "certain sense of intoxication." Their "aggressive fanaticism," he fears, is likelier to provoke war than the more cold-blooded, more experienced expansionism of their Russian allies. Mao's revolution, one might say, is still under the spell of its Marxist honeymoon. It has not yet bumped into the harsh realities of massive power wielded by a foe ready to play for keeps.

It looks as if the hour may be nearing when America, the "paper tiger" of Peiping mythology, will have to come alive as the military giant that she is.

In our opinion, it is impossible to disagree with Mr. Dulles' diagnosis of the way things are shaping up in the Far East. The Chinese Reds, in flagrant violation of the Korea armistice, have continued to build up their forces in North Korea. Their soldiers in South Vietnam, instead of heading north in compliance with the armistice there, have merely changed their garb. More ominous still is the big build-up of Mao's forces on the coast of China, including airfields, in preparation for Peiping's announced invasion of Formosa. "The Chinese Communists," Mr. Dulles has concluded, "seem to be determined to conquer Formosa."

If they try, President Eisenhower will have no alternative to unleashing our might against them. To yield any more ground would be to pull the rug from under the most exposed peoples of free Asia. No wonder Admiral Radford said two weeks ago that war could break out at any time.

If war is forced upon us, will it be a "little," "medium" or "big" war? It can hardly be very "little." Anyone can predict that no war against Red China will be fought on the Korean model. Our whole "posture of defense" now depends on the exploitation of new weapons. We seem to have decided to strike

## EDITORIALS

immediately at Red bases on the mainland in order to cripple the mainsprings of aggression. Both the President and his Secretary of State have recently affirmed that we would use small tactical atomic weapons. But will it stop there? On either side?

Humanly speaking, our only hope of avoiding war is that Mao understands how determined we are to take a stand, and what armaments we will unchain. Regardless of whether Russia joins her Chinese ally, if Mao tips the lid off the Pandora's box—as he *seems* determined to do—no one can foretell how "massive" the volcanic eruption will be.

## Aid for Asia

Provided the Congress reacts favorably toward President Eisenhower's recommendations, free Asia can hope for eight more years of continued economic aid. On March 17 Harold E. Stassen, Director of the Foreign Operations Administration, broke down the \$3.5 billion in over-all foreign aid first requested in the President's Budget Message last January. Two-thirds of this sum, the first instalment of a proposed eight-year program, is earmarked for free Asia during fiscal 1956.

The largest single appropriation will go for economic and technical aid. The \$915 million deemed necessary for this purpose marks a \$200-million increase over the amount expended during the past year. As Mr. Stassen explained, the additional appropriation will go into a fund used to promote regional trade in "the arc of free Asia," an area extending from Pakistan as far eastward as Korea and Japan. Grants of \$675 million for weapons and military training and \$550 million for armed forces will buttress the free world's military strength in that region.

The increase in economic aid represents a shift of emphasis in our foreign-aid policy. As Edwin O. Reischauer remarks in his recently published, *Wanted: An Asian Policy*:

The scope of our economic work in Asia leaves much to be desired. It has never been adequate and recently we have been reducing rather than expanding it . . . Our total economic investment in all Asia since 1945 amounts to the cost to us of only a few days of the Second World War or a few weeks of the Korean War.

That we should have tended to subordinate economic to military aid in our dealings with Asia is understandable. The need to raise living standards never presents itself so dramatically as does the need to

stop aggression. Nevertheless, it is certainly arguable that, in Asia, economic aid is of at least equal importance to military aid.

There are areas of internal defense in Asia which American military power cannot reach. Free Asian countries cannot make a determined stand in the political battle against communism until they are firmed up economically. Even in defense against external aggression reliance on military strength alone is likely to fail. Poverty can supply neither the means nor the heart to withstand aggression.

By law, FOA, the vehicle through which we have been channeling our aid to Asia, will cease functioning in June. The recommendations for a substitute which President Eisenhower is to propose this month will be awaited with interest. For a foreign-aid program to be effective it must have continuity. Self-interest demands that FOA or something similar be carried on. So does our moral responsibility as the wealthiest nation in a world in which half the human race drag out their lives in misery.

### ***Pity the poor parents***

Deep concern for the growing disorganization of family life ran through the deliberations of the National Catholic Conference on Family Life, meeting in St. Paul, Minn., March 16-18. Recognition of the complexity of the problem of family decline, mirrored in the convention's resolutions, should help to eliminate the unbalanced statements that so often make the headlines these days.

It is so easy to enunciate a neat little oversimplification. For example, one current nugget of sociological half-truth has it that "the real delinquents are the parents." That assertion contains a partial truth, but its lofty repetition coupled with a failure to gauge the causes of parental inadequacy probably does more harm than good. It leaves many parents, grappling with the problem of rearing children under difficult circumstances, confused and despondent.

Many parents, doubtless, are selfish. They lack fortitude to see to it that their children are home from parties at a reasonable hour. They are unwilling to take the pains to prevent the flood of cheap—or worse—material from the press, radio and television from entering their home. They fail to instill those Christian attitudes which will protect their children from baneful influences outside the home. They enjoy their children in a selfish way that shirks the duty of a patient, loving discipline.

On the other hand, many parents are themselves the products of bad education. Not a few are themselves neurotic or victims of economic and social pressures which make it almost impossible for them to cope with their responsibilities. Many of the nation's 5.5 million working mothers with children under 18 have to hold down a job outside the home to keep their families going. Can we truly call these parents voluntary delinquents?

Besides the danger of lumping all parents together as the guilty ones in the breakdown of the home, there is a tendency to understate the crucial role of the children themselves in maintaining family stability. Since the family is a social group, successful family living demands the cooperation of all its members. In their earlier years, it is true, children are incapable of such free cooperation. As they mature, however, they become morally responsible agents with duties toward the home which they can clearly understand. As Dr. Alexander A. Schneiders, Director of Psychological Services at Fordham University, writes in *The Child and Problems of Today* (Grail, St. Meinrad, Ind., 1954):

If the home is to provide the framework of wholesome relationships to which we referred earlier, then certainly the contributions of the children cannot be ignored. The sooner we rid ourselves of the restrictive notion that children are the unwitting pawns in a huge chessboard of fateful determinants, the sooner will we get back to a healthy concept of the home.

Some children think only of what they can get for themselves out of family life; never of what they can give. They can hardly wait to get away from the dinner table. Even on special days like Christmas and Thanksgiving, which should be family festivals, they desert their own homes to find their fun with outsiders. Children make excessive demands for money or clothes which they should know are beyond the family budget.

The truth is that it takes self-discipline on the part of each family member to build a home, for a home is as much a way of thinking and a set of attitudes as it is a place to dwell.

### ***Comics, obscenity and the press***

The Senate Subcommittee to Investigate Juvenile Delinquency has released its interim report on *The Comic Books and Juvenile Delinquency*.

The conclusions reached by the subcommittee are generally what might have been expected. "All suggestions of governmental censorship" are flatly rejected "as being totally out of keeping with our basic American concepts." At the same time, "this country cannot afford the calculated risk of feeding its children, through comic books, a concentrated diet of horror, crime and violence." From this "diet"

... there was substantial, though not unanimous, agreement among the experts that there may be detrimental and delinquency-producing effects upon both the emotionally disturbed child and the emotionally normal delinquent.

The Senators demanded that the publishers of comics face the fact that their responsibility is not satisfied if they merely aim to "eliminate what can be proved beyond doubt to demoralize youth." Their goal must be to get rid of even "potentially detri-

mental materials." The subcommittee alerts parents, citizens and educators and again reminds publishers that theirs is the prime responsibility for cleaning house.

The report expresses the view that the recent adoption of a code by the comic-books industry and the appointment of a code administrator ("Czar" Charles F. Murphy) are "steps in the right direction," though it is still too early to form a judgment about either "the sincerity or the effectiveness of this latest attempt at self-regulation."

A committee of the New York State Legislature, on the other hand, thinks it is not too early to judge Judge Murphy's attempts to enforce the code. The comic books, in its judgment, are just as bad as ever. Seeing no alternative, the committee has introduced bills looking to legal control of the abuses.

While this comics-book controversy goes on, another publishing blight seems to have crept up on us. On March 17, Postmaster General Arthur E. Summerfield revealed that during the past six months cases dealing with indecent materials sent through the mails have grown by 73 per cent. This material consists of slides, records, "party" films and "art" photos mailed directly into homes and baited to catch the immature. Mr. Summerfield has inaugurated a "Clean Up the Mails" campaign to dry up this "vile stream of commercialized obscenity."

Most New York newspapers (several of them "chain" papers that pretty well cover the country) have recently been outdoing each other in their sensational coverage of the Jelke vice trial. Space is no consideration when they set out to report the question-and-answer testimony of the prosecution's "star" witness, whose reputation defense counsel feels it must destroy. The New York Times, to its great credit, never panders to prurience to hold up or increase its circulation, but other New York newspapers—the Herald Tribune least of all—expose themselves to this charge.

Even worse than the splashing of prostitution all over their pages, in our opinion, are the indecent photos of women in various stages of undress and lascivious posture which are the stock-in-trade of the commercial press. What are supposed to be fairly civilized magazines (*Life* for March 21, for example) are equally guilty. This is a form of subversion to which even Communists do not stoop.

## Meaning of Holy Week

Ahead of us this coming week stand the great solemnities of Holy Thursday, Good Friday, Holy Saturday and Easter. This is the Christian Pasch, when we commemorate the "passing over" of Christ our Lord from suffering and death to life and glory.

The four solemnities of this holy time are not to be thought of apart from one another. Holy Week and Easter re-enact one unified divine drama. Holy Thursday is not simply a day when we honor the

Blessed Eucharist, Good Friday a time to relive the Holy Passion, or Holy Saturday merely an anticipation of the joy of Easter. They are all part of one mystery—the redemption which Christ our Lord wrought for mankind by His own suffering and passage from death to life.

The Church never forgets this unity. She recalls it twice each day of the year, in every sacrifice of the Mass. Just after the Offertory, the priest says: "Receive, O holy Trinity, this oblation which we offer Thee in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ. . . ." Again, after the Consecration, she invokes the same refrain: ". . . calling to mind the blessed Passion of the same Christ Thy Son, our Lord, His Resurrection from the grave and glorious Ascension into heaven. . . ."

St. Paul teaches us not to separate the Passion of Christ from His Resurrection. He speaks of our Lord, "who was delivered for our sins, and rose again for our justification" (Rom. 4:25).

This unity of Christ's death and resurrection, once understood, illumines the meaning of the central mystery of our faith. Christ did not come on earth simply to die. He came to unite us to Himself, to make us sharers in His glory. Thus, He not only died for us; He also rose from the dead for our justification. His Resurrection is not just an afterthought or a happy ending. It is the necessary complement of His redemptive mission.

As Père Fernand Prat, S.J., writes in *The Theology of Saint Paul* (New York: Benziger, 1926-7):

Without the Resurrection, faith has not its real object, nor has baptism its complete symbolism. In baptism, indeed, we die and rise again with Jesus Christ; we die mystically with Him inasmuch as we are associated with His death, and we rise again inasmuch as we are sacramentally associated with His Resurrection (II, p. 210).

St. Paul asked the Romans:

Do you know that all we who have been baptized into Christ Jesus have been baptized into his death? For we were buried with Him by means of baptism into death, in order that, just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life (Rom. 6:3-4).

The Apostle was thinking of the primitive rite of baptism and of the meaning of the Greek word "baptize." To "baptize" means to "immerse." It is a going down into the water and a being buried with Christ in symbolic death. This mystical death is at once followed by our emersion, our coming up out of the waters of death together with the living Christ.

All this the Church recalls to us in Holy Week. Most fittingly on the vigil of Easter she will baptize the catechumens. As the mysteries of death and life are joined in their baptism, so they are joined in the annual drama of the Pasch. These are days for us who already have the grace of baptism to die anew to ourselves that we may live with Christ.

# Italy's needs and hopes

Robert F. Drinan

THE VISIT of Premier Mario Scelba to the United States brings the hopes and dreams of postwar Italy once again into the eyes and ears of America. Premier Scelba arrives at a time when the West is pleased and proud of the 14-month record of stability and accomplishment which his Government has achieved. The political situation in Italy presents today more promise of firmness and strength than at any time since the war.

The problem of Trieste has been resolved, the Communists are on the defensive as never before, and the four-party alliance in Italy is holding together and indeed enacting useful legislation. Work is proceeding on the long-awaited law on farm tenancy contracts.

The economic situation in Italy, however, continues to be troublesome, even in some respects, tragic. Every temporal problem in Italy seems to stem from and return to the economic plight of the nation. At the heart of that economic situation lies a poverty that is grinding, humiliating and seemingly ineradicable. Italy, wrote Leonardo Olschki in his book *The Genius of Italy* (1949), is "a tragic country with a smiling face." The tragedy today, greater than ever before, has left postwar Italy profoundly discontented, restless and actively—even desperately—in search of a new and better world.

Italy ranks close to the bottom industrially. On every production index for Western Europe, only Spain and Greece are lower. The annual average family income in dollars is one-fifth that of the United States, one-fourth that of England, and one-third or one-half that of France, Germany and Belgium. The same proportion is observable in the possession of consumer durables like autos and radios.

## THE CHURCH'S SOCIAL PROGRAM

It has long been recognized that there cannot be any large-scale religious revival in Italy until there is a new economic deal for her 47 million Catholics. Grace presupposes nature; grace works against difficulties where a man is obliged to lead a life below the dignity of a son of God. Poverty can be so crushing that it almost snuffs out the flame of divine life in the soul. Italy's spiritual leaders, consequently, are facing as never before the fact that the nation's intense and profound aspiration for a better world may well be a grace from God impelling toward social and economic reforms. These would eventually relieve Italy of that crushing insufficiency of material things which renders a spiritual life so difficult.

This aspiration for a new and better world has deep roots in recent Italian history. After the First

Fr. Drinan, New England Jesuit, is spending a year of study in Italy. A member of the District of Columbia Bar, he has written frequently for AMERICA over the past ten years on such topics as the deportation of alien Communists (8/21/54), divorce legislation (10/10/53) and lobbying (6/20/53).

World War the lira lost four-fifths of its value, an event that brought tragedy into countless lives. The Fascist period, with all its frustrations and blasted hopes, ended in a war in which Italy gained practically nothing and lost virtually all. Runaway inflation once again reduced the value of the lira, this time to one-fiftieth of its value. Thus an aging couple with savings or insurance of \$10,000 found after the war that they were worth only about \$200. Such "oldsters" are spending their last years with their children or in one of Italy's overcrowded homes for the aged.

## FATHER LOMBARDI

Italy wants a new world, a better life, an existence more worthy of personal images of God. It was this national aspiration, which comes from the profoundest depths of modern Italy's soul, that Rev. Riccardo Lombardi, S.J., touched and intensified with his book and his movement for a new and better world. Americans will recall the dynamic, multi-lingual Father Lombardi for his 1948-49 "Crusade of Love" which electrified Italy and made a profound impression on North and South America.

In April, 1951, Father Lombardi published a book *Per un Mondo Nuovo* ("For a New World") which has had a phenomenal success. It has sold over 50,000 copies, most unusual for a 700-page religious book in Italy. One of the most striking thoughts in the book is the idea that men have a right to a better life, a life more worthy of the children of a heavenly Father. In Lent of 1952 the Holy Father re-echoed that cry and urged the priests of Italy and the world to preach and to work and to pray for a better world.

Fifteen months ago Father Lombardi opened a unique social center for priests in the Villa Mondragone outside of Rome, a discontinued Jesuit high school. To this center priests came for a full ten-day period of study and lectures on Italy's and the Church's religious and social problems. To date 77 bishops, archbishops and Cardinals and over 2,000 priests have completed the full ten-day course. Many priests compare the ten days to a second ordination. All admit that they received a new insight into the deepest nature of the aspirations of the Italian people.

On other fronts, too, the Church has been trying to meet and, indeed, even to intensify that profound Italian aspiration for a better life for themselves and for their children. The priests of Tuscany recently convened for six Thursdays and listened to experts, lay and clerical, discuss the reasons why the peasants of Tuscany and Emilia consistently read *Unità*, the

Communist-party daily, and regularly vote Communist. The up-and-coming, socio-economic monthly of the Milanese Jesuits, *Aggiornamenti Sociali*, continues to become more and more influential. The diocesan press interests itself in social questions, perhaps more than does the Catholic press in the United States. A recent message of the Italian bishops discussed the chronic nightmare of two million persons unemployed or underemployed. Their letter stated that the moral effects of this situation are so catastrophic that the elimination of unemployment is a cause worthy of a crusade.

Italy's desire for a better life is connected with other problems which the Church faces. The *Pionieri*, a Communist youth movement, enlists at least 300,000 boys with recreational facilities which are frequently superior to those of the Church. It is an unforgettable experience for an American priest to talk to baptized, 12-year-old boys who have been taught and who believe that every priest is a parasite and that every American is a vicious capitalist. Italy's hope for a new way of life likewise probably has something to do with the establishment since 1948 of 22 units of the American Church of Christ from Milan to Palermo. This well-financed group of U. S. evangelicals claims a growing membership, publishes a monthly in Rome and has ambitious plans for Italy.

Mussolini's impossible ideal of national sufficiency is another of the forgotten dreams which fan the flames of Italians' desire for a better world. Everyone in Italy today except the Communists admits that this country cannot raise its standard of living without a good deal of outside help, especially from the United States. It is therefore fitting that the United States should take a second, hard look at postwar Italy and in the light of both self-interest and a reasonable Christian idealism see what can be done to bring a better life to this nation, for whose liberation 20,000 Americans gave their lives.

#### IMMIGRATION AND TARIFFS

The three most urgent things that America could do for Italy are a revision of the immigration law, the liberalization of tariff barriers and the establishment of a sufficiently large, permanent fund for the development of Southern Italy, a region where the Industrial Revolution has never really penetrated.

It is humiliating for an American to read in responsible Catholic journals in Europe the awful truth that racism is at the heart of America's immigration policy. The latest journal to note this is the Jesuit fortnightly *Civiltà Cattolica*. In the issue of February 19 Rev. C. Giachetti chronicles the perpetuation of the myth of Nordic supremacy in the McCarran Immigration Act of 1952. Father Giachetti suggests that America might at least allow Italy to use up its un-

filled quota of allowable immigrants from the war years.

The *Civiltà* commends the proposal of Rep. Emmanuel Celler (D., N. Y.) that the large unused quotas of England and Ireland be allocated to nations with much smaller quotas. Between 1930 and 1948, England had more than a million unused places left over from its annual quota of 65,721; Ireland had about 300,000 from its annual quota of 17,853. If some of these places could be allotted to Italians,

the tragic pressure of overpopulation could be eased.

Is it not time for Catholics in America—indeed for all Christians—to initiate a campaign to teach the American people that present U. S. immigration policy, judged by principles of justice and charity, seems hard to reconcile with the natural moral law?

Easing of U. S. tariff restrictions might well be the most powerful thing that America could do to bring a new and better life to the people of Italy. Europe is tired of its humiliating role of suppliant for U. S. aid and loans. Europeans, especially Italians, want to pay their way. This is simply impossible until they are able to send their exports to the United States. Italy has done its part and has liberalized its import quotas, over the opposition of the right-wing industrialists' lobby.

It may seem futile and utopian to suggest that Fiat be given a fighting chance to sell autos and refrigerators in New York and Chicago. Yet it may well be that such a policy would so uplift and strengthen Italy's economy that the resultant market for American goods in Italy would bring profits far in excess of any possible initial loss to U. S. industry. The tariff policy of the United States deserves a thorough re-examination in the light of self-interest as well as the laws of international morality.

#### TECHNICAL ASSISTANCE

The third great problem which Italy cannot solve without outside help is the poverty of the area south of Rome, where 18 million persons make their homes. Marshall-plan funds began a great many improvements in the South. Now the *Cassa del Mezzogiorno* ("Fund for the South") tries to continue that work. But the problem is so profound, so rooted in history, that only a long-range problem of Point Four technical assistance will bring Southern Italy abreast of the 20th century.

These are but a few of the policies that America might pursue to help a nation that has in its heart a deep-seated aspiration for a new and better world. America has, it is true, been extremely devoted to Italy, and Italians, perhaps more than any other Europeans, spontaneously express their gratitude. But it is also true that Italy more than any other European nation has a continuing need of outside help. Off-



shore procurement contracts, gift packages at Christmas and ever increasing floods of tourists are not enough to bring a new and better world to a nation not blessed with raw materials.

What is needed is a revision of basic American policy in the light of that international justice and charity which, let us remember, is just as binding as the Golden Rule which Americans like to think they follow.

## *Is dividend income really taxed twice?*

*John G. McQuaid*

ONE DOESN'T have to be a semanticist to appreciate the value of the right label on a statute. The moral judgment implicit in the title "excess profits tax," for example, doubtless accounted for the durability of that tax on the books long after it was generally considered to be having a bad effect on the national economy. Similarly, to describe retail price-fixing as "fair trade" seemed of itself to take the curse off practices that had not long before been legally condemned, and to cover with an atmosphere of moral rectitude lawsuits against retailers who were engaging in price-competition.

Of course, the advantage of using phrases charged with moral overtones is that people have the tendency to accept the premise implied by the name without inquiring, for example, about the standards that render profits "excess" or asking whether the enforcement of price-fixing contracts against non-signers is really "fair trade" to the consumer or price-competitor.

Loaded phrases like these can be used with equal effect as a capsule explanation of a statute or of the evil with which it is supposed to deal. Thus, the sole reason given for the reduction of the income tax on dividend income (by way of special credits and deductions) in the new tax law passed in the summer of 1954, is that full taxation of dividends is "double taxation" of the stockholder-taxpayer. "Double taxation" suggests economic oppression at the least and carries with it connotations of unconstitutionality.

In a "moral inquiry" into this specific piece of legislation, Father Masse of the AMERICA staff pointed out (5/15/54) that, at least to the extent that corporations pass their taxes on to consumers, corporate income is not twice taxed, and that there is, to that extent, no justification for exempting dividends from

taxation. He also suggested the need for taxing dividend income as a device for social control of "the infinite thirst for riches."

Both these points seem well taken. Still, Father Masse appears to concede that double taxation does exist to some degree. So the purpose of the present article is merely to see if we can, by logical and legal analysis, further drain the phrase "double taxation" of the content its users intend it to have. I propose to do this chiefly by inquiring whether those who cry "double taxation" really mean it—whether they can, or would want to, live with all the things the phrase implies.

What the phrase "double taxation" means, of course, is simply that the same person is paying two income taxes on the same income. To describe the tax on dividend income as double taxation necessarily implies that the income of the corporation is the income of its stockholders; so that the corporation is regarded simply as an aggregate of its stockholders, much in the same way as a partnership is regarded for tax purposes as an aggregate of partners.

Assuming that such "double taxation" is wrong, a single tax is needed. If it is correct that the corporation should be treated as a mere aggregate of its stockholders, then one may suppose that a proper "single" tax would be one which treats the stockholders as partners and which attributes the corporate profits pro rata to the stockholders, whether or not the profits are actually distributed as dividends.

### SUPREME COURT ON "SINGLE" TAXATION

Constitutionally, however, this is precisely one of the few things in the field of taxation that Congress cannot do—tax corporate income to the stockholder. The corporation and the stockholder are two distinct persons, and Congress cannot tax one person on another's income. One obvious reason for this principle is that you tax the person who has the benefit of the income and the means to pay the tax; and until a dividend is declared a stockholder has neither.

The constitutional requirement that the corporation and its stockholder shall be treated as two distinct tax entities (with an exception noted in tax-evasion situations) stems from *Eisner v. Macomber* (1920) and the cases holding that particular kinds of stock dividends cannot be taxed as income to the stockholders. The effect of these decisions is that "realization" of income is a constitutional prerequisite for income taxation and that the Supreme Court will not treat income realized by the corporation as being realized by the stockholder. The court held that it could not

... disregard the essential truth disclosed; ignore the substantive difference between the corporation and stockholder; treat the entire organization as unreal; look upon stockholders as partners, when they are not such; treat them as having in equity a right to partition of the corporate assets, when they have none; and indulge the fiction that they have received and realized a share of the

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profits of the corporation which in truth they have neither received nor realized. We must treat the corporation as a substantive entity separate from the stockholder, not only because such is the practical fact, but because it is only by recognizing such separateness that any dividend—even one paid in money or property—can be regarded as income of the stockholder (*Eisner v. Macomber*).

Since part of the scare-value of the phrase "double taxation" rests in its suggestion of unconstitutionality, it is perhaps ironic that such a "single" tax would be unconstitutional. However that may be, it is apparent that on neither a legal nor a logical level can taxation of dividend income be considered "double taxation" of the stockholder.

Even if a "single" tax were constitutional, and if it were politically feasible and economically desirable, it would be interesting to speculate whether the proponents of the dividend credit would ever seriously advocate it. For, aside from such practical problems as finding the wherewithal to pay the tax when dividends had not been declared, such a tax would attribute undistributed profits to high-bracket taxpayers at the highest rates. Though such a tax might eliminate the necessity for a capital-gains tax, those accustomed to getting their income by the capital-gains route might find an individual tax on corporate income at highest rates a frightening prospect.

#### ARGUMENT FROM ORIGINS

Finally, as an historical matter, the origins of the tax on corporate income and the tax on individual income are of an entirely different character. Thus, before the adoption of the 16th Amendment in 1913, any tax on dividend income was unconstitutional as a "direct" tax, which could not be levied without apportionment among the States, according to the decision in *Pollock v. Farmers Loan & Trust Co.* (1895). And in *Flint v. Stone Tracy Co.* (1911) the court ruled that a tax imposed with respect to the carrying on or doing business by corporations, and measured by income, was considered "indirect" (hence constitutional) as an excise which could be levied without apportionment.

Since the adoption of the 16th Amendment it has no longer been necessary to justify the tax on corporations as an excise imposed with respect to doing business in corporate form. And it appears that the Supreme Court has never been called on to consider whether the absorption of the Corporation Tax Law of 1909 into the income-tax law after the adoption of the 16th Amendment changed the basic character of the tax on corporations. The court might have to face such a decision were Congress, for example, ever to tax corporations on State bond interest. Such a measure would be valid if the character of the corporate tax has not changed (*Flint v. Stone Tracy*); such a measure would be invalid if the character of the tax has changed.

However that may be, the origin of the tax on

corporate income and the existence of a separate and additional rate structure during the forty-odd years of the individual income tax at least lend color to the proposition that these two taxes are basically different in character.

In the end, usage is the test of meaning. For forty years dividend income has been taxed, and at the same time the corporate levy has been in effect. This in itself is perhaps the most persuasive evidence that the existence of the two taxes has never been considered morally or economically wrong in the sense intended by those who call the tax on dividend income "double taxation."

## Vocations for the "purposeless single"

Kathleen Rutherford

ACCORDING TO recent census reports, not far from half the population of the United States—74 million odd—are married. Of the remaining half, about ten per cent will not marry, if present trends follow their course. Still single at the age of thirty or more, right now, are some 7 million persons. Roughly another 8 million are widowed or divorced. Also, the number of females over fourteen years of age exceeds that of males by about 2.5 million. Since we can hardly approve of polygamy, either by way of plural marriages via the divorce courts or in Mohammedan fashion, we assume that about this many will never marry.

The figures above indicate that we have in the United States alone a group of approximately 15 million adults who are not living in the married state and who probably will not enter it in the future. If this is the situation in our own country, comparatively untouched by war, the number of unmarried men and women must be higher abroad. If we have more wars, the percentage will doubtless increase in our own country, too.

We who are Catholics have been taught that there are just two vocations—the religious or clerical state and marriage. The remaining alternative is reckoned unnatural, usually pretty lonely and often frustrating. But of the large group of single men and women in the world today, only a small percentage—probably not more than two, if the figures in the 1954 *Catholic Directory* indicate a trend—will enter religious life.

How do these millions of unmarried laity fit into the Christian pattern of living? Is their potential fully

*The author, a journalist by profession, herself found her unmarried vocation in Catholic journalism.*

realized, either for themselves or for the world and God? In the ideal scheme of things, many of them would enter the religious life. At any time we could use more priests to carry on the pastoral, educational and social work that needs to be undertaken. There is always a shortage of nuns, too, to staff our hospitals, schools, orphanages, and to carry on the endless works of mercy for the sick and poor.

However, only about twenty per cent of single people in the United States are Catholic—if general population averages mean anything. Even among Catholics, only a small proportion will choose the religious life. A good many will keep on expecting to marry, until they are too old to begin a religious career or are too set in their ways to change.

Many of the reasons why single men and women do not enter religious life are valid. Some must care for aged parents. Others must work to help support the family, to educate younger children or assist certain irresponsible relatives. Others pursue careers that rule out matrimony or a religious vocation.



#### SENSE OF VOCATION

For all men and women, however—and not only for Catholics, but also for devout Protestants and Jews who believe that the human being is a creature of spirit as well as body, that each person is created by God to fill some special role in His universe—there is no happiness without a sense of vocation. Married people, if theirs is a truly dedicated union, have that sense. Those in the religious life certainly have the assurance that they are helping to create the kind of world God wants.

For the single man and woman there is no such clear pattern. For a great many—teachers, nurses, doctors, social workers, lawyers, librarians—there is of course a real sense of vocation in the work they have chosen. They are aware that they help to form the mind and spirit of the children they teach or guide in reading. They rebuild the strength of the sick or ease the pain and discomfort of the hopeless cases they serve as doctors or nurses, and relieve the distress of the poor and dreary they visit. In the law, they help to promote justice and peace. If they do not have this sense of vocation, they don't belong in their jobs.

But what of those apparent sports of circumstance, the millions who have had no opportunity or incentive for careers recognized as vocational? Those who work in factories, in stores and offices, in homes and buildings as domestics, at the myriad jobs that so often seem to entail only hours of pointless drudgery—how can they achieve the sense of vocation that will give meaning to their lives, and happiness?

They get a paycheck; eventually they will get social security. But today, when so much stress is laid on economic security, we tend to forget that even more

necessary to human happiness is emotional and spiritual security. Man is endowed with a capacity for love and creative endeavor, and the need to exercise these gifts. Unfortunately, in this age of specialization, it is often almost impossible to find a sense of creative outlet in our work. A sense of the relation between the job we do and the end result—its contribution to human welfare in its fullest sense, material, mental and spiritual—is lost.

#### LOVE GIVEN AND RECEIVED

The other compelling need of man, to give and receive love, is a special problem for those who have not voluntarily chosen a celibate life. Religious, being human, may cherish the love of the children they teach, the patients they serve, some particularly congenial friend, the flock they minister to. But, after free deliberation, they have chosen to love God and His creatures and serve them, and ask in return only the love of God. It is precisely the lack of any such focus for their affectional

lives that is the great problem of the purposeless single.

To that problem there is only one answer, for the laity as well as for religious—that of St. Francis. "O Divine Master, grant that I may not so much seek to . . . be loved as to love." By choice or by circumstance, spinsters and bachelors are denied normal marital love, and they must make the most of the fact. Non-acceptance can bring only frustration, nerves and unending unhappiness. Acceptance can bring the joy of a full life, a sense of high dedication—and often more affection than we ever dreamed of getting.

To arrive at an acceptance of this, we may have to revise our sense of values. In a day when so much is made of romantic love, of the pursuit of "pleasure" and "success," we should look around. How many of these modern goals bring happiness? When, in world history, have there been so many frustrated people and so many nervous breakdowns?

Love is the greatest thing in the world, if it is real. But real love is a thing of the will, not of the emotions. Its aim is to fulfil the loved one, to make him what God wants him to be. Like God's own love, it may have to discipline and deny in order to bring its object toward perfection. In marriage, a promise is made not only to love while the partner remains lovely and lovable, but "till death does us part." As for pleasure, was there ever a time when so many have worked so pathetically, and so vainly, to be gay?

Real love, real happiness, real success must then be the goals of the single man and woman who want fulfilment for their lives. No matter how limited their intellectual endowments or how humble their work, if they direct their efforts toward the moral and human welfare of their fellows, they have as much value in God's scheme of things as their more fortunate neighbors—maybe more.

For most human beings who have no marital or religious vocation, the chance of vocational service must lie in their everyday work. Without the joy of family and home to center their interests, the job fills a big place in their lives. There may be outside interests, of course, but these are not usually enough to be a reason for living. Because of this, men and women must have a sense of vocation in the occupation they follow. The work, to this end, must have a moral purpose. It must serve the true welfare of mankind, material, mental and spiritual. Whether the work we do is actually of such a nature is a matter of conscience and religious guidance. And the spirit in which we do that work, once we have been assured of its worth, is the key to our vocational service.

Human beings must have food and drink, shelter, clothing. Unless these necessities assume the form of mere luxury and vanity, one can with a good conscience work in the fields providing them. It may be that the goods we are producing—alcoholic beverages, for instance—can be used destructively. Since it is hardly within our power to determine how they will be used, it might be better to choose another line of work. If, however, it is evident that our product helps to foster depravity and vice, we are not serving a moral purpose. Then, most definitely, we should change our jobs.

Another real human need is for mental formation and stimulus—and relaxation. Supplying this need are newspapers, magazines, theatres, books, ballet, travel, sports. To the person of trained conscience it will soon be evident whether the work he is doing in these fields contributes to human welfare or to vice and depravity. If he is uncertain, his religious adviser can remove the doubt. Occasionally a man or woman in one of these lines has been known to give up a more lucrative job in order to work on a religious paper, for religious publishers or religious producers, and has found compensation in spiritual happiness.

For all single persons, however, those who have to work for a living and those who do not, there are many other opportunities for vocational service. The poor we have always with us, the neglected old, the physically or mentally sick. Who better than the single can understand what loneliness is? The wide range of religious, civic and social enterprises which need volunteer helpers is endless. If we look around us, we can find countless openings to give our lives orientation and purpose.

We in America, so long overoccupied with "success," too often are unaware of the need of vocation. To that need we must be alerted, for the sake of ourselves and of others. Many can help. Pastors, above all, can point out the vocational and moral aspects of work; they can counsel those at loose ends and frustrated. They can stress the fact that virginity is not a negative virtue. It is more than an abstention from adultery; it is a creative and positive dedication.

Employment managers have wonderful opportunities for inspiration. Catholic employers, or other employers who believe in God and His will, can make clear to employees, by word and deed, the place they fill in a producing plan and the ends they serve. Teachers and parents can prepare their charges, not only for marriage, but for moral and useful lives in case they do not marry.

In all of us is the desire to "belong" to something, to dedicate ourselves and to sacrifice for something we cherish. Mr. Churchill sounded this deep need when he offered "blood, sweat, tears and toil." The Nazis and Communists offered the state and a future. How powerful their appeal has been to many, we know with sorrow. We have the Christian ideal: happiness in this life through carrying out God's will, and not only a better future in this world, but eternal happiness as well. It is a goal worth working toward and one we can achieve—if we have a sense of dedication and vocation.

## FEATURE "X"



*Mr. Gluck, New York educator and parent, aroused by the prevalence of juvenile arrogance (and worse) toward adults, asks: "Have adults no rights?" Other aspects of the question are discussed on page 7.*

TWICE WITHIN RECENT YEARS I have been at death's door owing to accidents caused by children. In one incident, an eight-year-old hit-and-run bicycle driver smashed one of my blood vessels and put me out of commission. He had been gently chided by his parents about his reckless driving on the sidewalks of our city. Seems he enjoyed making a human being his target. In the other incident, the carelessness of a teen-ager put me on my back for eighteen consecutive days and I couldn't move an inch. An object landed in the wrong place on my anatomy and things became a nightmare for me.

Many adults throughout this country can join me in a protest that is long overdue. If you drive a car, you know how your life is endangered by mothers with their baby carriages. The latest game in the country is called "I must get across the street with baby regardless of traffic lights—or results." Right there in the baby stage of life are created the hazards that endanger us adults. What matter if your car smashes into another car or ends wrapped around a lamp post?

Walking along the streets today is certainly good

preparation for ducking enemy shells and dodging obstacles. The little five-year-old is learning to manipulate his skates. Who cares if he sails into you and throws you down? Or holds on to you as a safety-protection unit? Again, Mother knows it is too dangerous to permit Junior to ride his bike in the road amid cars and trucks. So he remains on the sidewalk. He and his pals have a new game. It is sometimes called "daredevil driving" or "touch tag." The idea is to crowd around a human being while going at full speed. If they give you heart failure, they score five points. If you drop all your packages—four points. If you get hit on either leg—three points. If you trip—two points. And if you threaten to call a police officer, the score is just one point.

Water pistols, B.B. rifles, sling shots and putty blowers are merely an opportunity for the children to indulge in self-expression. They really didn't mean to hit you in the eye, nose or ear.

The artistic talent of youngsters is quite remarkable. Park your car along the street and come back in an hour. Don't be shocked at the scratches you notice on the paint. This is a form of futuristic art that is becoming more and more popular every day. If your car windows are broken by baseballs, basketballs or footballs, that is due to your own carelessness. Haven't you enough sense to use shatterproof glass?

You may not lay a hand on any child, regardless of what he does to you. A friend of mine couldn't play tennis in the public park because of a mother's darling who liked to fill his mouth with water and squirt it at other people. After the fourth squirt, my friend slapped the kid. Net result? Mother swore out a warrant against him, and he ended up by paying her to drop a pending suit.

If the kids outside make a lot of noise at night, don't bother to call a cop. When one officer scolded a teen-ager, the kid said: "Shut up or I'll get my gang." And fifteen kids joined that kid to strip the cop of his badge and beat him up.

With the 100-per-cent promotion plan used in schools today, the poor teacher dare not say to a student: "Do your work or I'll fail you." One student told his teacher: "You gotta pass me." In desperation teacher failed the student. A higher-up changed the mark. Later, when teacher met the student, the latter remarked sarcastically: "I told ya so!"

I was born at the turn of the century. Children in those days lived in a world controlled by adults. Kids had to obey and show respect—or else. In the country, Pop took you to the woodshed and whacked the day-lights out of you. In the city, Pop took his razor strop and gave it an extra-curricular assignment. Then educators and psychologists began to bemoan the one-sided arrangement by which, apparently, children had no rights, only obligations towards adults.

So now we have the reverse situation. Children have all the rights and no obligations. The modern battle cry of the defenders of our poor little tots is that they must be given complete opportunity for the

fullest expression of whatever is in 'em. Otherwise it might upset them when they become adults. Repress the little darlings, and into their subconscious will go enmities that will be dangerous in later life. If a man is arrested for stealing an automobile, it must be because when he was a little boy his dad wouldn't let him play with the kiddie car. Or if three men hold you up, don't be scared. That's merely the repressed desire to play cops and robbers.

At four and five, children learn the fine techniques of blackmail. Little Helen can throw a fit unless she gets what she wants. And Henry knows how to kick and cry like an expert. Jean has it down to a science. "I'll go to bed, put the blankets over my face and hold my breath, unless . . ."

One has met the type of woman known as "the working mother sending her son to college." She is convinced she must do this to give him the best, even though he is ashamed that she works in the third basement of the local department store. And when the letter arrives with the notation, "I need twenty-five dollars at once," Pop makes a quick dash to the local office of the finance company for the required cash. Maybe the only comfort these people get is the self-delusion that they are sacrificing themselves so that their children may have it "better."

We have gone completely astray in our use of common sense and moral standards in regard to children. My community doesn't bat an eyelash at the increasing rate of juvenile delinquency; at the fact that many tough criminals are in their early twenties and that the use of narcotics by teen-agers is on the increase. Maybe the people are just bewildered, stupefied, lost, puzzled or scared. There are even moronic parents who justify all the actions of children on the ground that "this is a natural stage of development in childhood and will be outgrown."

Yet there are healthy signs of rebellion among parents and among adults who haven't children of their own. I spoke to one father the other evening who almost had heart failure. "Know what my kid told me? If I touch him, he'll notify the children's bureau and have me brought to court!" This particular father applied the razor strop where it would do most good. No bureau was notified and a better parent-child relationship now exists.

Don't get the idea that I believe in physical punishment as the correct way to raise a child. There is only one sound way to raise a child. The obligation belongs in the family. Mother and Father must live a moral life and the family atmosphere must show the operations of obligations and duties. Moreover, raising a child is a full-time job. Mother can't run around playing bridge while Junior is running around with the other kids at a late hour in the evening.

Parents must also remember the influences that our modern life brings to bear on a growing child: comic books, movies, advertising, sensational journalism, etc. They must seek means to counteract these, and to bring good influences to bear.

Everybody blames everybody else for the sad state of affairs. Let's start right with Pop and Mom. Hold them responsible for the actions of their children and you would see things change. No more blaming "other kids," "environment," "the school," "family heritage"—

everything but the child and his parents. If those bad influences are there, what are the parents doing about it? Americans talk about saving the world. A good objective. How about saving this generation of Americans?

HAROLD GLUCK

## Jerusalem: the fifteenth Nisan

Charles A. Brady

NEVER HAD IT BEEN SO DARK on the day of the Passover in the great city of David. From the brook Kidron and the slopes of the Mount of Olives to the square tower of Antonia Fortress, where the Procurator had held court that morning, from the Golden Gate to the Tower of David, darkness closed in, this fifteenth day of Nisan, over Jerusalem of the Prophets. One could no longer make out clearly the three turrets of Phazael, Mariamne and Hippicus. Behind the city, the purple hills of Moab had almost disappeared from sight. And it was not yet three in the afternoon.

The strange darkness had already begun to gather before tierce had turned into sext. Joanna, house-keeper of the good Pharisee Eleazar ben Ezra, had first noticed it around noon, just as the yelling mob, which followed the man Jeshua to his death, passed down the steps cut in the living stone, leading from the Temple to the Tyropeon valley, and then up the other side, out by the gate known as Bab-en-Nadir to the place of execution. Joanna, the fat daughter of Chusa, was a compassionate woman. She was sorry for the man Jeshua who even now, as she made ready for the Passover, must be dying outside the city walls. As for the darkness, she supposed it must be the *khamzin*, the evil wind which blew from Arabia—though this was not the season for the *khamzin*. Besides, never had she seen a *khamzin* bring such darkness with it. Sheol! One could hardly see the hand before one's eyes!

Simon, the Galilean lad who carried lambs for the Passover into Jerusalem, noticed it, too. So did the perfect little lamb without a blemish which Eleazar and his family were to eat that evening. It bleated pitifully as the darkness drew in thicker. Joanna looked at the little beast with compassion. She was a master cook—none better in Judea—but she never liked this killing business. The beast's tiny, sooty face and little black paws, crossed as it knelt in the straw, made a lump come in her throat. That was why Simon had stayed on to help. He was a boy and had none of these woman's qualms.

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## LITERATURE AND ARTS

"It is almost time, Simon lad," she said to him, wiping sweat from her forehead, for it was very close in the kitchen, and she was a mountain of fat, set on Cyclopean legs like those of the giant sons of Og, or even like the columns of the Temple itself.

"What do I get?" he asked her impudently.

"You know what you get," she grumbled. "A silver penny when the task is finished."

"That is my hire," he said, white teeth showing merrily in a sun-bronzed face. "What do I get as a gift? Surely Eleazar ben Ezra can spare something from his Passover table. Some wine? Some bread dipped red in *haroseth*? A little basil for flavor?"

"What!" said Joanna, angered. "You would taste of the Passover table before the three silver trumpets sound from the Temple in sign that the great feast is opened!"

The boy yawned in mock insult.

"You forget," he said. "Our Passover was yesterday. Besides, yours is on the point of beginning. We are within a half-hour of three o'clock. Should old friends quibble about a matter of minutes?"

The fat woman sniffed. She waved her wooden ladle in a spacious gesture of contempt.

"Galilee!" She said disdainfully. "Always ahead of other decent folk!"

"And you Pharisees!" said the boy, countering. "Always a day behind!"

The daughter of Chusa smiled. She liked a tart tongue in a man's head. This boy should turn out a good man some day.

"Here!" she said gruffly, pouring him a cup of wine. "But do not let the master know. Sheol! It grows darker than Gehenna! We shall have to light the lamps. Here, boy. Take it. You shall have no *immor*. That is for the family. It is too warm for *camar*. So, since you are an amusing *hamor*, drink this *hamar*."

It was an old joke in Jerusalem at the expense of the rough Aramaic accent these Galileans had. *Immor* was lamb and *camar* wool; *hamar* was wine and *hamor*

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a donkey. People said Galileans made all four words sound alike. Simon did not think this was so at all. Moreover, it was a joke he had heard many times before. But for the sake of the *hamar*, which was very good, he held his peace.

While Joanna waddled back and forth in her kitchen, making sure that all was in readiness even as the *Pesahim* enjoined, the lamb's bleating grew louder and more doleful. It did not leave off a second. Even the boy grew uneasy. Never had he heard a lamb grieve like this one.

"Ei! Ei!" said Joanna crossly. "How the little beast cries!"

The woman checked the fireplace. The spit was right, made of the hard wood of the pomegranate, as had been prescribed from time immemorial. The cups were in exact order and proper number. Pure water, drawn only that morning, stood in the cool jars. Thin wafers of unleavened bread crisped in the oven. The bitter herbs were ready: marjoram, bay, thyme and basil. With a sigh of relief, she turned to the boy.

"It is time now, Simon," she said.

Then the two of them noticed that the lamb had left off crying. The silence was oppressive. One could smell the rancid oil in the little clay lamp. Simon walked over the straw, alongside the oven, where the sacrificial animal was tethered. A low cry escaped from him.

"Joanna!" he said. "The lamb is dead!"

"Dead!" she said. "How so?"

"I do not know," the lad said, troubled. "He was a good lamb, the best in the flock. I am sorry."

The cook looked over the boy's bent back to the little beast stretched in the straw. She shrugged her mountainous shoulders. What difference? The *Pesahim* enjoined only that it be a whole lamb, no bones broken.

"Never mind, lad," she said. "After all, who is to know? We shall eat him anyway."

Then, in the pitch blackness, the thunder began.

AT THAT MOMENT, in the Antonia Fortress on the crest of Bezetha, Marcus Severus, secretary to the Procurator, after much heart-searching, entered the apartment where the Procurator—though the afternoon was but half gone—already sat alone. The Procurator did not like to be disturbed after he had retired; and today he had retired early—as early as the end of tierce. When the secretary passed through the purple curtain leading into the inner apartment, the guards clashed their standards on the stone-flagged floor. Where the spear butts touched, there were little cups worn out in the stone.

The Procurator had wine before him. The decanter was already half empty. Marcus Severus noticed with distaste that he had drunk much since noon. On the table, next to the decanter, stood a slender vase with a single red flower in it. As is the way of flowers when dusk draws on, it now burned like a fire. This

early darkness was no true dusk, but still the one flower burned red as the heart of love. Then, while the secretary waited, the darkness grew heavier, and the flame of fire began to go out.

"Yes," said the Procurator at last, without looking up.

"It grows dark," said the secretary. "I shall call for lights."

The Procurator raised one hand to stay him. The toga fell back from his sinewy arm.

"No," he said, and the secretary noted that his speech was clogged a little with wine. "No lights. It is my fancy to sit in darkness for a space. Your business?"

"The Lady Claudia Procula," said the secretary, "bids me tell you that there is something amiss with your lion in the Tower of Hananeel. She thinks that a doctor should be summoned from the barracks to look at it."

The Procurator set much store on this great Numidian beast. He looked up finally, his heavy lids drooping.

"What is amiss with my lion?" he asked.

"We do not know," said the secretary. "It roars as no one has heard a lion roar—not even in the great games at Antioch. And it will let no one near it."

The Procurator dropped his head again.

"You lie," he said indifferently. "You and the Lady Claudia have gotten up this story between you to stop me in my drinking."

Marcus Severus flushed. He, too, was a Roman, a bearer of the eagle helmet and the red cloak.

"The lion is amiss, by Lord Procurator," he said coldly. "And it is the truth I tell. I do not lie."

Outside the window, lightning forked a bright tongue like the darting tongue of the prime dragon. The sky was inky black now. Again the Procurator raised a heavy head.

"Forgive me, Marcus, my friend," he said. "I am strangely troubled in spirit today."

No reply seemed demanded. The secretary bowed and prepared to leave the room. Just as he lifted the purple curtain at the entrance, the Procurator called to him.

"Marcus," he said, in a toneless voice. "What is truth?"

Then, out of the deep throat of the black-maned sky, the thunder-growl swelled into a roar.

### Penitential Sonnet

Flying through the night this Lenten eve,  
The plane a soaring bird against the moon,  
I wonder if the Christ would smile or grieve  
To travel thus, of if He'd come as soon.  
Is it *hubris*, I wonder, so to flaunt,  
So to hold redeemed worlds at finger-touch,  
Passing sound and planets on a jaunt,  
As if it all did not amount to much?  
I think it is. For many wings give way  
(Sealed with stronger stuff than classic wax)

And planes explode even on Easter day,  
Up this high, the clouds can kill like flak;  
Christ, oh pull us down who fly with pride  
Home to the battered hangar of Thy side.

LEONARD MCCARTHY

### Easter Vigil

In the quietness,  
In the darkness,  
In the chilled silence  
Of the young Spring's night,  
With chastened hearts, we wait  
The new Christ-Light.

Here are my Sisters-in-Christ  
Themselves tapers of white serge—  
White serge . . . silvered in the moonlight  
Awaiting the Christ-Flame . . .  
Here are our somber-robed Magdalens,  
With uplifted faces shining in eagerness,  
And deep, deep awareness;  
Here are our children, too,  
Wearing the wonder and the silence of this hour  
With searching eyes, but practised grace.  
Below in the distance  
The skyline flickers,  
Half-sleeping, half-reveling,  
Amid the ruddy haze of the neon glow.  
Speeding headlights follow one another  
Like a bright, beaded, endless chain,  
While the ceaseless traffic-pulse throbs on—and on.  
And these men do not remember

That Christ will rise tonight,  
And they have brought no tapers  
To catch His Flame.

My poor little brothers and sisters in Christ  
In the great weary city beneath my eyes,  
I gather you each into my heart—  
I press your needs against my own—  
I fold your love within my own—  
For you, too, would be here  
If you could know . . . as we have known . . .

And Lo—It is here!  
Into the glad embrace of the night  
Leaps the Light!  
Flame, sprung from rock,  
Holding the power  
To sear the earth—  
Yet seeking in this hour  
The utter gentleness  
Of candlelight . . .

*Lumen Christi*—Christ-Flame!  
Be Thou indeed the Fire  
Of our desire,  
Consume in Thy white heat  
Not alone these slender symbols  
Of waxen purity,  
But still more  
The yearning, seeking hearts  
That raise them up to Thee.  
Amen.

MARY OF OUR LADY OF CHARITY, R.G.S.

### Orthodox, but not great

#### THE SPEAR

By Louis de Wohl. Lippincott. 383p.  
\$3.95

Thirteen years after Lloyd C. Douglas made some sort of publishing history with *The Robe*, his best-selling "religious," bent-for-Hollywood soap opera between covers, Louis de Wohl has completed his task of producing what, we are told, he hopes will prove the antidote to the anemic Christianity and the purely humanitarian Christ that epitomized the earlier "epic."

Let there be no fears that Mr. de Wohl has succumbed to the temptation to water down the strong wine of Christian dogma or to paint Christ and His followers in the pastel shades of a vague do-goodism. When the great truths of Christian history and revelation find their place in de Wohl's tale, they are sounded with uncompromising accents—the redemptive death on the cross is truly a death, the Resurrection is a true rising from the dead, the nascent Church is Christ's mystical body and not merely a collection of well-meaning social workers.

In another sense, however, it is a

little unfair to compare the two books, because Mr. Douglas tried the harder task—he endeavored to make Christ much more the central figure than de Wohl does in his portrayal of the times. In so doing, Mr. Douglas almost inevitably doomed himself to failure; Mr. de Wohl has been smart enough to avoid that pitfall, but in so doing he has barely allowed the figure of Christ to be seen—save through the eyes and the reactions of such persons as Magdalene, Naomi (identified with the woman taken in adultery), Longinus (the centurion who pierced the side of Christ and who, surprisingly enough, is the man with whom Naomi sinned).

The result is that *The Spear* is much more the adventure story of Cassius Longinus than it is a reconstruction of the final days of our Lord and the beginnings of the early Church. And it is an adventure story told in the accents of the 20th century—in fact, much of the dialog, especially among the Roman soldiers, reminds one for all the world of how stiff-upper-lipped, pukka-sahib British officers would recount their military experiences in the Punjab or among the Mau Mau.

There is not space here to advert to the coincidences which carry the plot

## BOOKS

along. They are many and marvelously pat. They do not strain credibility too much, perhaps, but they do lend a specious air of simplicity to the Gospel accounts which can easily mislead those who will be so foolish as to read this tale with the thought that Mr. de Wohl is an authority in the field of biblical scholarship.

In fact, such simplifications of the Gospel accounts not infrequently drain away much of the significance of some aspects of our Lord's passion and death. When Bar Abbas (so spelled in the book), for example, is presented as a prominent and powerful leader of the Freedom Party, his selection over Christ by the mob softens the humiliation laid upon our Lord by being less esteemed than a common robber.

Still, if *The Spear* is no historical novel of impressive stature, it can be read as a good story that doesn't cut dogmatic corners.

HAROLD C. GARDINER

## Understand Latin America?

### TRANSFORMATION, THE STORY OF MODERN PUERTO RICO

By Earl Parker Hanson. Simon & Schuster. 416p. \$5

This book is intended as a tribute to the great social and political achievements of Puerto Rico in the last twenty years, and particularly under the leadership of the present Governor, Luis Muñoz Marín. These achievements, carried out by the dynamic vigor of the Puerto Rican people themselves, but often with the great-minded cooperation of the United States, are described as the most striking argument which the United States can offer to convince a suspicious world of our sincerity, generosity and sense of justice. Puerto Rico is presented as the most effective bond of understanding not only between United States and Latin America, but between United States and all the underdeveloped areas of the world.

This theme is of utmost importance, and any book which would advance it should be a great contribution to the position of the United States and of Puerto Rico in the world. This makes it all the more unfortunate that the present work of Prof. Hanson falls so far short of the promise it professes. It is a pity, indeed, that it could not have sustained the excellence of the introduction written by Chester Bowles.

The book consists of 1) recollections of the participation of the author in the Puerto Rico Reconstruction Administration, and of his personal associations before and after with the people who have played an important part in the development of the island; 2) a brief description of the main aspects of the development as they have been carried out successfully up to the present time.

For those interested in the personal experiences of Prof. Hanson in this great social development, the book will be of some value. As an historical record, it is quite unsatisfactory. It is written in the style of a memoir, completely devoid of scholarly apparatus; there is hardly a single reference to any source in the entire volume. Reports of important historical incidents and comments on important matters of policy are interspersed with gossip, anecdotes and fables without the reader's getting much help from the author in distinguishing one from the other.

The best part of the book is contained in chapters 14-19, where a brief description is given of the agricultural and industrial development of the island, public health, education of

youth and the program of community education. This is the wonderful story that does honor to the island, and many aspects of the story cannot be told too often. The information contained in Prof. Hanson's book is already available in great detail in the official publications of the Government of Puerto Rico. The book serves to gather into one place a handy and readable account of the social program.

Those sections of the book in which the author speaks with enthusiasm of his love and admiration for the Puerto Rican people, and particularly for Governor Muñoz, represent a fine tribute of a friend to other friends, and the tribute will be highly appreciated.

Unfortunately the book, which proposes to present Puerto Rico as the great bond of understanding with Latin people, may have quite the opposite effect. Prof. Hanson has little knowledge of the Catholic tradition of the Puerto Rican people, and even less respect for it. His rather frequent

remarks about the role of the Catholic Church not only lack all reverence, but they are frequently marked by a crudeness that is surprising in a university professor. He makes no attempt to do justice to the Catholic position on the school question, and his discussion of birth control in chapter 20 will not only irk Catholics, but will be deeply disturbing to competent and sincere demographers who realize what damage can be done to frank discussions of the population problem by such careless treatment as is given to it here. Indeed, if the clamor for sterilization which evokes such joyous comment from the author is as widespread as he says it is, what wonder that Catholic leaders and some non-Catholic social scientists fear that the moral fiber of the people may be disintegrating while their physical welfare is being cared for?

Part of the distressing difficulty between the Catholic Church and the Government of Puerto Rico has come from the fact that very pressing social reforms were allowed to become pub-

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F. X. Lasance



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lily identified with opinions that were biased and often unfairly critical of the Church, and with policies which even the most social-minded Catholic could not morally accept. Quite recently these difficulties seem to have been subsiding in a greater understanding between Church and Government. Prof. Hanson's book unfortunately appears at just this moment as a good example of the kind of confusion that complicated understanding in the first place. It is sincerely hoped that it will not complicate it again.

The achievements of Puerto Rico have indeed been great. With God's help, they will become even greater. They deserve high tribute, worthier and more considered than the tribute which is given in the present work.

JOSEPH P. FITZPATRICK

### "Powerful, sustained presentation"

#### THE MIND OF PIUS XII

Edited by Robert C. Pollock. Crown. 234p. \$3.50

This one-volume anthology of selections from statements by Pius XII has grouped about five hundred passages from addresses, writings and messages of the Pontiff into sixteen sections covering such provocative topics as "The Social Question," "Democracy," "Technology," "Modern Education," "International Community," and others of similar import.

Dr. Pollock believes that the pattern unfolding in these communications will aid Catholics and others to see the full scope of the Catholic conception which enables Pope Pius XII to achieve "a powerful, concrete and sustained presentation of religious life as the true foundation of universality and wholeness." The editor's clear exposition of this theme in his foreword, and his brief introduction to each major section, considerably

strengthen the book's central message.

Knowing that many people are too pressed for time to study the full papal texts, Dr. Pollock hopes that this anthology will inspire them to read the original documents. Almost one hundred of these encyclicals, addresses and messages from which the editor has culled over three hundred and sixty passages are available in various issues of the *Catholic Mind* (Nov., 1939-July, 1954). Numerous quotations have also been furnished by the new quarterly of papal documents, *The Pope Speaks*, and from *The Unwearied Advocate*, edited by Rev. Vincent A. Yzermans. About fifteen selections have been made from *Principles for Peace*, edited by Msgr. Harry C. Koenig, S.T.D., as well as from Charles Rankin's *The Pope Speaks: The Words of Pius XII*. Quotations have also been included from material published in six other sources.

There is no doubt that this volume will "prove useful to editors, teachers, writers and others," as the editor suggests. A good analytical index would have made it even more useful. The source listings referring to in *The Pope Speaks* might be clarified to enable the average reader to distinguish easily between the book by Mr. Rankin and the quarterly of papal documents.

An ambitious effort has been made to give us a glimpse into the thoughts of Pius XII in so far as they are reflected in papal quotations, but the publisher's claim that this is "the only comprehensive collection of his [Pius XII's] thoughts and writings ever made . . ." must be greatly qualified. A brief selective bibliography includes the works of popular American authors, but omits works like Canon G. D. Smith's *Selected Letters and Addresses of Pius XII* and outstanding collections in other modern languages.

Our Holy Father has averaged more than one hundred documents a year

for most of the sixteen years he has been gloriously reigning. Since it is impossible to include everything in a one-volume anthology, this book will not satisfy everyone. We can only hope that the combined efforts of our scholars, as recently suggested by Sister M. Claudia, I.H.M. (*Catholic Library World*, Jan., 1955), will eventually make available a fuller and more complete view of our tremendously zealous Pope of Peace.

MICHAEL H. JORDAN, S.J.

#### SELECTION II

Edited by Cecily Hastings and Donald Nicholl. Sheed & Ward. 203p. \$3.50

When the second number of a projected annual publication makes its appearance, the first having been of high quality, there are reasons to be pleased. The ambitious compilation made last year by an English university professor and his co-editor was such a volume; its successor does not disappoint.

Readers familiar with the American quarterly *Cross Currents* will recognize a similar editorial principle at work here, namely, the choice of scholarly or semi-scholarly periodical pieces of merit which have some special light to throw on the message of Catholicism. The editors' introductory essay is highly intelligent but heavy, and resembles certain attempts to impose a principle of unity on the proper parts of a Mass text when in fact fortuity was the prevailing influence. One might wish they had devoted their considerable talents to an independent problem.

Yet the theme that emerges from what began as a random tribute to excellence does deserve some exposition. That thread is the Christian revelation, or more properly, the details of the mystery of Incarnation and Redemption, against the wider fabric of the needs and cries of those billions who have lived and died holding fast to other beliefs.

For readers already in possession of the elements of the problem, the contrast is underlined with a notable success. Some knowledge of primitive and proto-history in the scriptural mold, and an acquaintance with the commitments of the Catholic faith as distinguished from matters free for debate, provide equipment for a most fruitful reading. Yet for each unsettling point the essays may raise in readers' minds, they promise to demolish three phantoms.

I enjoyed Mircea Eliade's clear exposition of the proper role of the study of comparative religion; Rev. Oskar Simmel, S.J., on "Myth and Gospel";

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the lighter sketches of Karl Buchheim on Luther and Gregory Zillboorg on Freud. Rev. Richard Kehoe, O.P., is more convincing in his Old Testament scholarship than in his broader symbolism.

Eric Peterson, despite great beauty of thought, distresses with his addiction to the accommodated sense of Scripture as a universally valid method in theology. His "A Theology of Clothes" left me actively unhappy. There are just too many naked creatures on God's earth (some of them regular communicants) for Alexandrian symbolism to serve as the last word of His revelation on concupiscence and shame.

All in all, the collection is a gratifying one and should have among its lesser results the seeking out by new readers of the earlier *Selection I*.

GERARD S. SLOYAN

#### CHRISTIANITY AND WESTERN CIVILIZATION

By Carlton J. H. Hayes. Stanford U. 63p. \$2.50

This is a reprint of three lectures delivered in 1954 at Stanford University on the debt of Western civilization to historic Judeo-Greco Christianity. This is no monumental treatise in the Toynbee style on the development of civilizations. It is not even a full expression of Dr. Hayes' philosophy of history. What the author attempts, however, is to show how three major elements in Western life differ from elements in other civilizations, and differ precisely because they are deeply rooted in the Christian tradition.

The three features that stem so directly from Christianity are the passion for individual liberty, the unceasing struggle for plural authority and the progress in charity or compassion.

The concept of the worth of the individual began only with the rejection of the personal egotism of the Stoics and Epicureans and the acceptance of a humble, God-centered appreciation of a brotherhood under a common Father.

Though crimes and injustice have been frequently committed in the 19 centuries since Christ brought this new idea to the world, there has always been a quick rebirth of liberty for the individual. The rebirths, however, have been closely associated with the acceptance of Christianity. The denial of the historic religion of the West has ever brought tyranny while its acceptance has brought liberty and justice in its train.

The division between Church and State, so carefully drawn and tenuously preserved, has impressed upon Western man a concept of civil society that cannot be absolute or monolithic. We conceive of civil authority as corporative, belonging to groups within the state, such as clergy, nobility, provinces, guilds, universities, and so on. The movement toward absolutism has always been reactionary and wayward. Plural authority has been the customary Western idea.

The words of St. Paul, "make charity your aim, spiritual gifts your aspiration," have burned themselves upon the mind of the West. We cannot long endure slavery, nor infanticide, nor injustice to the laborer. We have cared for our widows and aged, our homeless and our wounded soldiers. Christian charity is unique and marks off Western civilization from all others.

Carlton Hayes is one of our finest historians and a deeply respected scholar. His latest book is stimulating and provocative. His conclusions are the result of fifty years of research and study and of a fervent love for the traditional religion which has molded the Western world into an unique civilization. AIDAN MCMULLEN

#### AN ALMANAC OF LIBERTY

By William O. Douglas. Doubleday. 409p. \$5.50

Reviewing a book such as this is like attempting to describe the color of a handful of confetti. Justice Douglas' latest work (his previous four books have concerned the Far East and its peoples) is difficult because of its multi-faceted nature. Using an almanac format, he discusses liberty-related topics for each day of the year. While no one event has marked our freedom's victory or decline, these are some of the countless episodes of which our freedom is a product.

The subjects of these short essays are many: constitutional amendments, censorship, Church-State relationships, the bomb, monopolies, commerce, labor and many controversial topics. There is no limit of time or country to Mr. Douglas' range. He is as likely to discuss punishment proceedings in early England as he is to tell of the TVA, the Rural Electrification Administration, public schools, wire-tapping, loyalty boards or other current topics.

While the book rambles in choice of events, there is no rambling within the short essays themselves. The justice speaks in clipped, often dull but ever terse language, condensing and simplifying many complex cases of



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## Cross-Section '55

This spring The Commonweal will publish a number of feature articles with an unusual range in political and literary interest. Here are a few of the authors scheduled to appear in the next few weeks in

### THE COMMONWEAL

**Michael P. Fogarty**, on the pressure of population on present world food resources and feasible means of meeting that pressure.

**Frederick D. Wilhelmsen**, on the metaphysics of conservatism and what the conservative vision implies for the present day.

**Luigi Rosadoni**, on the contemporary Italian novel and some leading novelists.

**Reinhard H. Luthin**, on the recurring phenomenon of the demagogue in American politics.

**James V. Schall, S.J.**, on various means of applying the principles of Distributism in modern industrial society.

**Erik von Kuehnelt-Leddihn**, on Soviet man today, particularly as revealed in contemporary Russian literature and literary criticism.

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law and liberty throughout man's struggle to win freedom. In times when our most literate and vociferous educators and writers are seemingly ignorant of the Bill of Rights, the Declaration of Independence and the Constitution, the author re-echoes old principles with authority.

The presentation is bare, and so objective that the reader often seeks in vain to find the author's personal mind on the subject at hand. However, Justice Douglas states his beliefs at the beginning. He is a rugged individualist of definite opinions; he is interested in means and ends, and from moral and historical viewpoints is critically analytical of *procedures*. A man of tolerance, faith and honor, he reflects the views of Jefferson, Lincoln, the two Roosevelts, Brandeis and Hughes:

... more the small town than the city; more free enterprise than big business; more the man who risks his life than he who risks his dollar; more the farmer than the middlemen; more the cooperative than the cartel.

With honest conviction that might be confused for naïveté, the author has produced a solid, if somewhat dry, book of meditational and reference reading on the principles and background of that elusive thing, liberty.

JOHN E. FITZGERALD

#### A CROSSBOWMAN'S STORY

By George Millar. Knopf. 345p. \$4

Last October, in an address to the California Library Association, the distinguished historian Dr. Hubert Herring spoke of the need for good books on Latin America to replace the droves of "silly little books" which, each year, sprint from publishing houses to library shelf (unfortunately) or to oblivion (fortunately).

Few novels were cited by Dr. Herring as being of value for an understanding of the history and culture of Hispanic America and, of those worthy of mention, not one was in the English language.

Since last fall the picture has altered somewhat. Still early in the new year, we have nevertheless seen two novels set in Latin America which, if not classics (and they are not), are certainly not "silly little books" either. Both are in English and both are by English, rather than American, authors. Alexander Baron's *Golden Princess* was the first (it was reviewed in these columns in the issue of March 12).

George Millar's new book, a novel in the guise of an actual account of

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the 1542 Amazon expedition of Francisco de Orellana, is even less the machine-production type of historical novel which we have grown to accept, if not admire. So thoroughly has Millar studied and imitated the chronicles of the Spanish conquest of America that one can almost believe he marched and fought, ball-point pen in hand, with Orellana's ragged band.

The account is so similar in language and style to an authentic *crónica*, that one is tempted to give less credit to the author than he probably deserves. For Millar has not simply paraphrased or pirated a 400-year-old Spanish document. He has had to create history, within rather sharply defined stylistic boundaries.

This is, therefore, a genuine piece of creative writing; historical fiction of the finest sort, whose verisimilitude is matched by the authenticity of the language and grammar in which the story is couched. It is, in short, a fine example of what we may call imaginative history.

The crossbowman of the title relates the story of the first journey down the Amazon by white men. Orellana, who led his doughty group from Andes to Atlantic, has often been called deserter or traitor. He did not wait for his chief, Gonzalo Pizarro, at an appointed spot but, instead, continued downstream.

Millar seeks to redeem his reputation and does so rather successfully. (He is not the first who has insisted upon looking beyond the epithets to find the real Orellana. No less a scholar than the Chilean historian-bibliographer, José Toribio Medina examined the record and found Orellana to be something else than the scoundrel of legend and careless historiography.)

This novel may not rescue Orellana from either semi-oblivion or from obloquy, but it is a step on the right bearing and may cause the scales to tilt up a bit in favor of the one-eyed explorer and to dip a bit for Gonzalo Pizarro.

A simple story, told superbly well. Not fact, but hardly fiction, it is one of those half-breeds of literature, harder to classify than to rate. To wit, excellent reading, especially for armchair *exploradores*, but also for anyone with a love of history and adventure.

RICHARD H. DILLON

#### FUNDAMENTAL PSYCHIATRY

By John R. Cavanagh, M.D. and James B. McGoldrick, Ph.D. Bruce. 590p. \$5.50

There are a number of standard texts on the subject of psychiatry. Each offers, in a somewhat similar fashion,

comprehensive descriptions of emotional disorders and modes of therapy. No particular volume, however, can escape the special orientation of its author. Some stress diagnostic classification. Some elaborate on theoretical and established principles of etiology. Some dwell at length on various means of alleviating or preventing mental illness.

In a lucid manner, the authors of *Fundamental Psychiatry* have attempted to incorporate in their volume the leading features of the total science. Constitutional, hereditary and psychogenic aspects of personality development and emotional disease are discussed. The specific disease entities are formulated in detail, including the psychoneuroses, schizophrenias and depressive reactions. Psychotherapeutic, psychoanalytic and physical methods of treatment are given in outline.

There can be little doubt but that the emphasis the authors place on psychogenic factors in the production of emotional disability—whence stems the importance of psychotherapy in their treatment—reflects the most advanced contemporary thinking in medicine. Unfortunately, psychopathology, a special but valid and important avenue to the study of abnormal psychic mechanisms, is hardly mentioned.

The unique feature of the book, however, is its reaffirmation of man's free will and his place in creation as it relates to God. Space has been devoted to the correlation of clinical psychiatric experience and the principles of scholastic philosophy. Where emotional disorders affecting the religious or spiritual life of the patient are described, ways in which the priest and physician may cooperate for the welfare of the sick person are discussed.

As a general survey of the field, this book will be of value to medical students and others interested in securing a broad introductory knowledge of psychiatry. For Christians and materialistic physicians as well, it may be illuminating, in its demonstration that there need be and can be no conflict between scientific and religious truth.

FREDERIC F. FLACH

#### THE AGE OF BELIEF

By Anne Fremantle. Houghton Mifflin. 213p. \$2.75

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volume selections of the writings of the major medieval philosophers in reliable English translations.

Nor will you feel shy or confused if through this book you make your first acquaintance with the writings of Augustine, Boethius, Erigena, Anselm, Abelard, Bernard, Averroës, Avicenna, Bonaventure, Aquinas and Scotus. Right at the very beginning there is an introduction to the field of medieval philosophy written, not by a specialist for specialists, but by a well-known, versatile scholar and author who gets to the heart of matters with uncluttered directness and simplicity in a fresh, lively style.

Never does Anne Fremantle forget her role as "master of ceremonies." After the general introduction she supplies just enough of each author's life and background to set the scene, bows out and allows the author to speak for himself.

I am sure that some of the professional philosophers will shake their heads over some of the author's selections and worry over the fact that other selections are so jejune. But I am sure she would be the last to deny them their preferences; and if this book provided them the stimulus to go and do *otherwise*, we would be enriched by the complementary diet.

Teachers of undergraduate philosophy should explore this book as either a possible text for a natural-theology course, or more surely as a set of readings for such a course.

One final recommendation: the price. In permanent book form this book sells for \$2.75. It has also been co-published as a *Mentor Book* in a paper-cover edition selling for fifty cents.

JOSEPH D. HASSETT, S.J.

#### GIFT FROM THE SEA

By Anne Morrow Lindbergh. Pantheon. 127p. \$2.75

"I began these pages for myself, in order to think out my own particular pattern of living, my own individual balance of life, work and human relationships."

Anne Lindbergh looked to the sea for an answer—and she received a gift. In more mundane terms, she went off alone to an island, to a simple beach-house, to a place where she could walk along the beach, lie on the sand—and think.

She had the opportunity to get away from her complicated life as suburban housewife and mother. She found time to think (a term often befuddled in the overtones of "meditation"), and her sea gift is something shared with every reader according to the measure of his needs. It is a gift of shells: chan-

neled whelk (hermit crab), moon shell, double-sunrise, oyster bed and argonauta—each shell a symbol of one aspect of her thinking and, incidentally, a graphic aid to the imagination and memory of the reader.

In writing of herself as a person, of her state in life, of the wide range of human responsibilities, of marriage and the more general relationships between men and women, Anne Lindbergh is tentative rather than dogmatic, asks more questions than she answers. But the questions she asks are so thoughtful, so beautifully candid, that her small book is truly a gift to anyone who has ever felt the need for honest human stocktaking.

Briefly, simply, but with delicacy and grace, she shares her discoveries, her "island precepts," which the shells on her desk might make her remember—the first-things-first so likely to be lost in the conflicts and pressures of life's busyness. They will remind her (and us) of the need for simplicity, for balance, for "space for significance and beauty" and "time for solitude and sharing."

There is something cool and serene about this book, a refreshing change from half-knowledge couched in scientific jargon, as well as from the bouncy exuberance of the how-I-did-it stories. For all the author's humble questioning (or because of it), there is wisdom in her gift from the sea—wisdom and beauty and common sense. Even a reviewer wants to share the gift immediately. "No man is an island," said John Donne. I feel we are all islands—in a common sea." Here is substance for hours of thinking—or of meditation, if you will.

MARY STACK MCNIFF

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RICHARD H. DILLON is on the staff of the San Francisco Chronicle.

REV. JOSEPH D. HASSETT, S.J., is chairman of the Department of Philosophy at the Fordham University School of Education.

## THE WORD

*Here they offered Him a draught of wine, mixed with gall, which He tasted, but would not drink, and then crucified Him. (Matt. 27:34; Gospel for Palm Sunday).*

With the oddly joyous feast of the palms, amid the waving of green wands and the shouting of *Hosanna*, Holy Mother Church once again leads her devoted children into the deepest, the saddest and yet most consoling of her liturgical seasons. In the week that is rightly termed *Holy* we recall, step by step and in all agonizing detail, the suffering and death upon a cross, like a criminal, of the Incarnate Word, the Son of God and Saviour of the World.

As Msgr. Romano Guardini observed in his important work, *The Lord*, it is almost painful to watch in the Passion of Christ how completely our Saviour neglects either to defend Himself or to influence in the slightest way the course of events. From the arrest in the garden to the death on the cross our Lord is neither sullen nor stoically indifferent, nor even loftily withdrawn and remote from friends and enemies.

Though, for the most part, He is silent, He speaks clearly and firmly when the critical questions are asked. He is alert without being pugnacious, incisive without being defiant, perfectly steady without a tinge of stubbornness. He is attentive to all that happens and yet never lifts a finger to prevent any part of it from happening. The spectacle is utterly unique in the gruesome annals of human injustice, torture and martyrdom. And it is charged with the deepest significance, of course.

The point about the Passion of Christ is neither its pathos, which is heart-rending, nor its cruelty, which is shocking, nor yet its exemplary value, which is inexhaustible. What matters—and, in a sense, alone matters—is that the death of our Lord was a true sacrifice.

From the supper to the cross Christ our Saviour was not merely a martyr but was both Priest and Victim in the liturgical offering of the most sublime and exalted act of sacrifice. It is this tremendous truth which by itself explains with all clarity our Redeemer's calm, deliberate, unruffled acquiescence (if, indeed, the word be the just one to describe such an indescribable interior acceptance) in the dread-

ful doings which brought Him to His death.

Amid all the murderous shouts of *Crucify Him*, under the tearing blows of the whips or stretched on the rough rack of the cross, Christ is the great High Priest solemnly and willingly and even gladly offering to God His Father for the salvation of mankind the one Victim of infinite price: Himself.

There are just two moments in the Passion of our Saviour when the Victim in the sacrifice suffers so terribly that the Priest can scarcely be seen or heard. The first of these darkest of all dark hours took place in the Agony in the Garden. The other occurred in the dereliction on the Cross: *My God, my God, why hast Thou forsaken Me?* But these frightening events do not endure our question; for they are the deepest secrets between God the Father and God the Son.

VINCENT P. MCCORRY, S.J.

## THEATRE

**THE MASTER BUILDER**, next to *Coriolanus* and *The Doctor's Dilemma*, is the most successful production, aside from whatever protest the box office may submit, that T. Edward Hambleton and Norris Houghton have presented at The Phoenix during their management of the house. No, your observer is not forgetting either *The Fourposter* or *The Golden Apple*. Experience has shown, however, that it is difficult for contemporary playwrights to compete with Shakespeare, Ibsen and Shaw. You just can't fight City Hall.

Halvard Solness, the title character of *The Master Builder*, is a middle-aged man with a morbid fear of the

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competition of youth. A designer and builder of public edifices and homes, he has won success the hard way, snatching contracts without too much respect for the ethics of his craft, from older men and long-established firms. Himself growing older, he fears that younger men will shove him aside, as he shouldered his seniors out of his path. It is not the loss of business that he fears, for he has done well by himself in his productive years, but the decline of prestige—fear of becoming a has-been.

A complex and introspective man, Solness permits a young girl admirer, who represents an echo from his lost youth, to persuade him that he is still top man in his field and will stay there as long as he has the courage to hold his position. In an effort to prove his courage, he falls to his doom.

Oscar Homolka is quietly impressive in the role of Solness, the man afraid of growing old. Joan Tetzl, her blond mane flowing, is effervescent as the spirit of youth, and Margaret Barker is appealing as the slightly deranged Mrs. Solness. Along with unmentioned members of the cast, they project the poignancy the master dramatist wrote into *The Master Builder*.

Boris Aronson's settings and Alvin Colt's costumes seem all right to a reviewer who was not privileged to live in Norway at the turn of the century. They certainly conform to the somber mood of the drama.

During intermissions your observer heard some criticism of Mr. Homolka's direction, mainly on the grounds that the pace is too slow, as if Ibsen's thoughtful drama would be more effective if directed for speed, like *Room Service*. Your reviewer's only criticism is that Mr. Homolka has muted the actors' voices too low for a spacious theatre like The Phoenix. There are seats where dialog is barely audible.

In other respects the production at The Phoenix is a sound rendering of Ibsen's introspective drama. Observing it is a unique experience, because few of our native playwrights have learned that drama can be distilled from a man's war with his conscience.

THREE BY THURBER, presented by St. John Terrell at Theatre de Lys in a series of Monday evening performances, is a confection that all who have savored the delicious humor of the author's drawings will want to enjoy. The group consists of three one-act plays, which can more accurately be described as dramatic sketches, with Edward Andrews and Roberta Jonay in the leading roles. The writing is crisp, with Thurber's elfin humor erupting in every line, as well as between the lines; and the

performance has the feathery precision of a Thurber line drawing.

The playlets were directed by Bertram Yarborough, and the sets were designed by Kim Swados, who also claims credit for lights and costumes. All concerned have made substantial contributions toward providing a theatrical sherbet.

SHOESTRING REVUE, as the title implies, is a musical show produced on a skeleton budget. Ben Bagley is the producer, and what he has accomplished with a company of twelve performers, two pianos and drums is astonishing. The production is helped a lot, it should be mentioned, by the midget dimensions of the President, which is barely larger than a Fruehauf trailer.

In the tiny President, voices which might be lost in a larger theatre have mellowness and volume—a big help to the singing performers. And there are some good voices in the show. There are also performers who know how to handle humor, swinging a gag for the second laugh. In a not-too-distant future their names will be in lights.

THEOPHILUS LEWIS

## FILMS

THE GLASS SLIPPER is an attempt to rework "Cinderella" in glorious Technicolor along lines that will have some appeal to grownups without at the same time losing the juvenile audience. It is also a combined effort by the producer (Edwin H. Knopf), director (Charles Walters), scenarist (Helen Deutsch) and star (Leslie Caron) of *Lili* to duplicate the charm (and box-office gold) of that film.

Despite Miss Caron's acknowledged gifts as a dancer and her ability to play forlornly appealing waifs without being saccharine about it, neither of these commendable projects quite comes off. For the story remains pretty youthful ~~are~~ even if the fairy godmother and the other fairy-tale trappings are self-consciously explained in mundane terms.

This takes quite a bit of doing. For example, the fairy godmother (played with real distinction by Estelle Winwood) emerges as an amiably daft village character with a genius for kleptomania which can acquire even a ball gown and glass slipper when the occasion demands. And the coach-and-four borrowed to transport Cinderella to the ball have no connection with a pumpkin and white mice except

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in a moment of delirium after the  
heroine is hit on the head.

The other adult concession lies in  
an occasional sophisticated, tongue-in-  
cheek attitude. At one point a sound-  
track narrator observes that the Prince  
(Michael Wilding) is returning to his  
native land after completing his edu-  
cation "in the universities, cafés and  
boudoirs of Europe." At another, the  
King (Barry Jones) is introduced as a  
gay old dog who retains more than  
an academic interest in a pretty ankle.  
This non-fairy-tale brand of humor  
does not extend far enough to find  
much constructive use for the comedy  
talents of stepmother Elsa Lanchester  
or Prince's aide Keenan Wynn.

Even though it falls between two  
stools and lacks real inspiration, the  
film is done with enough ingenuity  
and charm to keep most of the family  
reasonably happy. (MGM)

MAN WITHOUT A STAR rings  
something of a change on the old cat-  
tle-baron-vs.-homesteaders Western  
formula. The wandering cowpoke  
hero, Kirk Douglas (he is the new  
style hero with notably clay-like feet),  
is not committed to either side in the  
struggle but is simply a man who re-  
gards barbed wire as the enemy.  
Along the way the film furnishes some  
graphic and bloody examples of the  
havoc which the wire can wreak, in-  
terspersed with other instances of ex-  
plicit and senseless brutality.

On an equally unifying plane it  
gets bogged down in the hero's amor-  
ous adventures with 1) a lady of easy  
virtue and a heart of gold (played by  
Claire Trevor who could act the part  
in her sleep) and 2) a predatory cat-  
tle baroness whose virtue is in no bet-  
ter repair and who, in addition, ap-  
parently has no heart (played by  
Jeanne Crain, who merely succeeds in  
being preposterous).

Altogether, the interesting original  
premise and some impressively sweep-  
ing action in Technicolor get pretty  
thoroughly overbalanced by gruesome-  
ness and sordid nonsense.

(Universal)

HIT THE DECK is a very busy and  
reminiscent musical (Technicolor,  
CinemaScope) about three sailors  
(Tony Martin, Vic Damone, Russ  
Tamblin) who are being pursued by  
the San Francisco shore patrol. For  
the obvious reasons, the gobs in turn  
are pursuing Anne Miller, Jane Pow-  
ell and Debbie Reynolds. The pro-  
ceedings feature Vincent Youmans'  
score, a great deal of good will and  
hard work by the cast, the seemingly  
inevitable quasi-Minsky dance routine  
and a depressing over-all lack of  
sparkle. (MGM)

MOIRA WALSH

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## Ambiguity

EDITOR: In the March 12 AMERICA an editorial (p. 612) about Carl Jung read as follows: "Carl Jung . . . has again paid fulsome tribute to the Catholic religion."

The word "fulsome" is defined in Webster's *New Collegiate Dictionary* as "Offensive; disgusting; esp., offensive because of insincerity or baseness of motive; as, 'fulsome praise.'"

Did your writer actually mean the term to be taken in this sense? Or was he, like so many others, misled by the word's resemblance to "full"?

While it is usually a simple matter to see which meaning a writer intends, even if it is incorrect, in this case the writer's intention is of considerable importance. Because of the nature of the article, he might conceivably have intended either meaning.

JOHN JAMES KEARNEY

Washington, D. C.  
(We meant "possibly excessive," but let the wrong word for it slip by. Sorry and thanks. Ed.)

## Farm price programs

EDITOR: I hope that Fr. Masse in writing about the National Catholic Rural Life Conference (NCRLC) farm program (Am. 2/5) was speaking more from deference to that wonderful organization than from conviction that its latest suggestions on this subject are sound.

The present Government program is a price-support program. Surpluses are moved into Government storage at something like a fair (not quite parity) price, so that products to be consumed move into the open market at about that price. To avoid building up excessive surpluses, planting or marketing quotas are from time to time established. The individual farmer's quota is based upon his own historical pattern. The increasing size of the surpluses proves that farmers as a whole are not unduly restricted.

So farmers are led to produce somewhat more than the country needs and are paid almost a fair price for what they produce. We consumers pay a fair price for what we eat, drink and wear (being assisted more by the middlemen than by the farmers, who get only one-third of our consumer dollar). And we taxpayers own a fine store of food and cotton to give to a needy world or keep for a lean year or two of our own.

The NCRLC program is an income-support program. Farmers would sell their products in the open market for what they could get. The Government would pay them the difference up to the parity price. Because payments would be based upon what was produced and sold, and because there

would be no planting or marketing restrictions, production would skyrocket, prices would tumble. On both accounts, the cost of the subsidy to the Government would be greatly increased. Farmers would be required to have every unit graded and weighed or counted at a Government station on their way to market, returning with evidence of its sale price. Thus one set of restrictions and red tape would be replaced by another at least equally costly and annoying.

Farmers would produce far more than the country needed and would receive a fair income for what they produced. We consumers would pay a little less than what we should for food and clothing (unless the middlemen closed the small gap). And we taxpayers would own nothing after having paid, indirectly, for even greater surpluses than before.

Nor would the needy world benefit. Our Government is now willing to sell our surpluses at world prices to countries that can pay that price in money or in goods. Private enterprise could not possibly do better, unless it is true that a capitalist is a person who gets immensely wealthy by suffering loss after loss.

Within 25 years, with no more tillable acres than at present and with tens of millions more bodies to clothe and mouths to feed, we are going to need a tremendous increase in farm production. But we do not need it now. The present farm program is better than the NCRLC plan, as far as it goes. But instead of investing in surplus products, we should be investing in soil conservation and improvement for the long pull. We should pay the farmer a fair (full-parity) price for such products as we need now (plus what the world will take), prohibit him from producing more, and pay him to divert the released acres to soil-building crops.

WILLIAM E. BROWN

Epworth, Iowa

EDITOR: As one who had a hand in formulating the NCRLC statement, I appreciate the opportunity of commenting on Mr. Brown's letter of protest.

There are several points that he makes with which we heartily agree. Certainly we must go along with him in his warning that our population growth will notably increase our need for food and fiber. We must now pro-

tect and improve our basic soil resources against the demands we will soon have to place upon them.

But the rest of his letter leaves me puzzled. What does he really believe? What does he really want? In one place he speaks of our "fine store of food"; elsewhere he deprecates "investing in surplus products." He calls restrictions and red tape "costly and annoying"; yet he advocates even stricter prohibitions and limitations—at least for farmers. Under the NCRLC plan, he says, "prices would tumble," but, "we consumers would pay a little less" (emphasis added).

No point-by-point comment is possible here on these and other questionable statements and assumptions. Fortunately, most of Mr. Brown's objections were already anticipated and answered in Fr. Masse's excellent article. Let me add, therefore, a few general observations.

The NCRLC is convinced that the present price-support program does not and cannot achieve its purported ends no matter how much tinkering is done with it. The system has been with us long enough to show that it leads inescapably to the hoarding or destruction of crops, intolerable restrictions and a severe drain on taxpayers' pockets and tables.

We feel that a continuation of the present program is leading to even more serious trouble. Sooner or later (sooner, we believe, than most people think) consumers and taxpayers are going to rebel against having their own tax money used to keep needed food off their tables. When their resentment explodes, it may very well make it impossible to adopt an acceptable alternative.

And how long can one expect the hungry of the world (including many of our own citizens) to sit idly by while we bail furiously to keep our "surplus" from swamping us? They would be glad to help the Communists push us under.

The conference does not have final answers to all the complications that may arise from shifting to a morally and economically more defensible program. But we are confident that the solutions will be forthcoming if the same energy and ingenuity now spent on tinkering is devoted instead to working out the details of a new approach.

(REV.) JAMES L. VIZZARD, S.J.  
Santa Clara, Calif.

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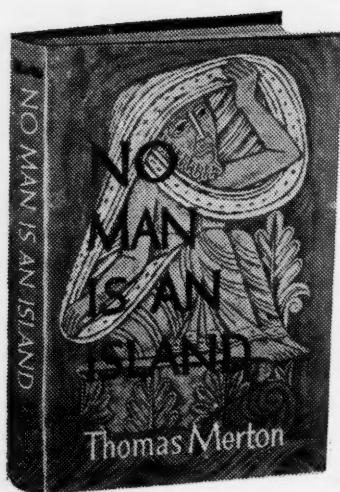
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